

ARITAS IN CHARITATE
ARITAS IN VERITATE



Converted Catholic

MAGAZINE OF
OUR CHRISTIAN
HERITAGE . . .

WINDS
OF STRIFE

PASSWORD
TO SAFETY

THE CULT OF
CARDIOLATRY

THE LOST ILLUSION

QUESTION MARK

JUNE 1955



The Antiquity of Freedom

by William Cullen Bryant

O Freedom! thou art not, as poets dream,
A fair young girl, with light and delicate limbs,
And wavy tresses gushing from the cap
With which the Roman master crowned his slave
When he took off the gyves. A bearded man,
Armed to the teeth, art thou; one mailed hand
Grasps the broad shield, and one the sword; thy brow,
Glorious in beauty though it be, is scarred
With tokens of old wars; thy massive limbs
Are strong with struggling. Power at thee has launched
His bolts, and with his lightnings smitten thee;
They could not quench the life thou hast from heaven;
Merciless Power has dug thy dungeon deep,
And his swart armorers, by a thousand fires,
Have forged thy chain; yet, while he deems thee bound,
The links are shivered, and the prison-walls
Fall outward; terribly thou springest forth,
As springs the flame above a burning pile,
And shoutest to the nations, who return
Thy shouting, while the pale oppressor flies.

Thy birthright was not given by human hands:
Thou wert twin-born with man. In pleasant fields,
While yet our race was few, thou sat'st with him,
To tend the quiet flock and watch the stars,
And teach the reed to utter simple airs.
Thou by his side, amid the tangled wood,
Didst war upon the panther and the wolf,
His only foes; and thou with him didst draw
The earliest furrow on the mountain-side,
Soft with the deluge. Tyranny himself,
Thy enemy, although of reverend look,
Hoary with many years, and far obeyed,
Is later born than thou; and as he meets
The grave defiance of thine elder eye,
The usurper trembles in his fastnesses.

Thou shalt wax stronger with the lapse of years,
But he shall fade into a feeble age—
Feebler, yet subtler. He shall weave his snares,
And spring them on thy careless steps, and clap
His withered hands, and from their ambush call
His hordes to fall upon thee. He shall send
Quaint maskers, wearing fair and gallant forms
To catch thy gaze, and uttering graceful words
To charm thy ear; while his sly imps, by stealth,
Twine round thee threads of steel, light thread on thread,
That grow to fetters; or bind down thy arms
With chains concealed in chaplets. Oh! not yet
Mayst thou unbrace thy corslet, nor lay by
Thy sword; nor yet, O Freedom! close thy lids
In slumber; for thine enemy never sleeps,
And thou must watch and combat till the day
Of the new earth and heaven. But wouldst thou rest
Awhile from tumult and the frauds of men,
These old and friendly solitudes invite
Thy visit. They, while yet the forest-trees
Were young upon the unviolated earth,
And yet the moss-stains on the rock were new,
Beheld thy glorious childhood, and rejoiced.



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Inspiration Needed

Always, I feel it is a special privilege when I can meet with men and women of the newspaper profession. Our newspapers have traditionally been a guarantee that truth will reach every part of our country and all the free peoples of the world. And never was it more important than it is today that the people of the entire world have free access to the truth . . .

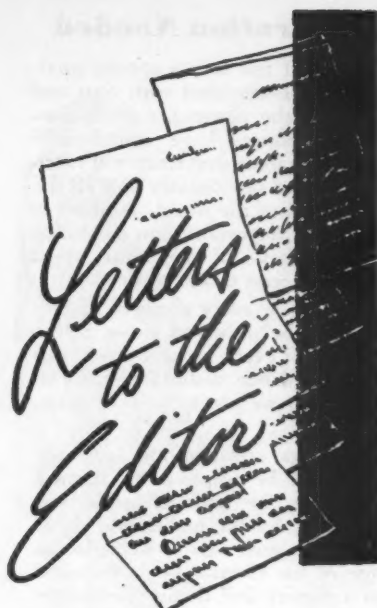
In this day, every resource of free men must be mustered if we are to remain free; every bit of our wit, our courage and our dedication must be mobilized if we are to achieve genuine peace . . .

In things spiritual the common effort must be inspired by fairness and justice, by national pride and self-respect, by the inalienable rights of the individual who — made in the image of his Creator — is endowed with a dignity and destiny immeasurable by the materialistic yardstick of Communism.

In things intellectual the coalition must manifest such common sense and evident logic that all nations may see in it an opportunity to benefit themselves. Certainly it must proclaim the right of all men to strive for their own betterment — and it must foster their exercise of that right.

In things material the friendly partnership must be sinewed by expanding economies within all its member nations . . . As we build a richer material world, we must always remember that there are spiritual truths which endure forever. They are the universal inspiration of all mankind. In them, men of both the free world and the Communist world can find guidance.

Pres. Dwight D. Eisenhower
(at Associated Press luncheon,
April 25, 1955)



MISSIONARY HELP

I received the Bibles and testaments and more copies of "The Roman Catholic Bible Has the Answer," also "The Gift of Salvation." Several copies of the Bible were given to the Bible students of Edenton Bible Institute in Ciamba Cotobato. There are so many who are willing to know the truth. Cotobato is being moved by the Lord. Hearts are hungering after something we already have. The great multitude in Cotobato are seeking the Bread. They surely can not find it in the Catholic Church. However, we are comforted to know that God is still saving souls. Let me say this, you have a great part in this work.

Rev. A.P., Cotobato, Philippines

KEEP THEM CIRCULATING

Enclosed is a small gift in comparison to what your magazine gives to me and to countless numbers of others who are fortunate enough to know about it and then to read it.

I do pray that it will be God's will that you will continue to enlarge and print millions of these magazines. They have been a real blessing to me and I always pass mine on to someone else. May God bless you in all of your undertakings.

G.S., Dearborn, Mich.

PLUMBLINE

I have been greatly challenged by your magazine and am deeply impressed with the scholarship displayed in the articles and also the devout fundamentalism exhibited. Surely your writers are examples of the purity of the early church fathers in their devotion to the printed Word of God which is, after all, our guidepost and plumb-line in shaping our daily lives.

J.C.R., McDonald, Pa.

SHAKING THE FOUNDATIONS

Your plans for enlarging the scope of your labors in our Lord's service, will no doubt set in motion reactions that will shake the very foundations of the most colossal and insidious ecclesiastical monstrosity the world has ever known — the Roman Catholic Hierarchy.

My fervent prayer is that you may, with God's unfailing grace, have complete success in all of these efforts. Surely you now are in the same position as was Martin Luther, when about 500 years ago he initiated the steps which brought on the Reformation, and you are worthy to be called the "Martin Luther" of this age. May you succeed in staying the evil hands that would destroy the true church and all that we hold dear.

The CONVERTED CATHOLIC magazine has, for years, been a "must" to me and now the enlarged magazine is so thrilling and good that I am thanking God in my prayers for it and its Editor. I am writing letters to the addresses of those I sent you, encouraging them to continue their subscription when the three-months' offer expires.

J.A.H., Elyria, Ohio

DON'T WAIT

It has been two years since I paid any attention to you when you would write me and send me literature, but I cannot resist it anymore. I feel I should do a little again so find enclosed \$10.00.

H.A.F., St. Marys, Ohio

GREATER OF TWO EVILS?

I, and my whole family, have tasted the bitter gall of clerical Fascist tyranny, but I am also dismayed at the cowardly attitude which, it seems, most Protestant ministers take toward this Roman Catholic Church monster which, being the cause of Communism all over Europe, must be the greater of the two evils and have the most years of crafty experience in subversive activities.

J.L.A.G., Hillsdale, Mich.

MISSIONARY PROJECTS

I have just completed sending out your "free offer" leaflets to fifteen different parts of New Guinea—to Roman Catholic Mission Stations and to Catholic lay people.

Your splendid magazine is a thriller each time it comes. I like its candid and kind spirit so much, and I am looking forward with much interest to the new, enlarged magazine.

While I am not actually a subscriber to this fine magazine—it was in the first instance sent to me some years ago, somehow, by the late Rev. Lehman, but I value it and I must send a donation along one day.

Wishing you God's richest blessing upon your work and your light-spreading magazine.

C.J.C., New Guinea

HELPING!

Your magazine has helped me and I try to circulate it for your cause also your pamphlets.

P.G., Detroit, Mich.

SINCERE THANKS

I was most pleased to receive, in January, a complimentary copy of the "CONVERTED CATHOLIC." Just yesterday another copy arrived, and I have had a good deal of it—all with complete interest.

In this day in a busy pastorate often becomes difficult to gather up-to-date, authoritative information about the activities of the Roman Church. Every Christian needs this information! Winsome, subtle propaganda has no greater apologist than the Roman Church. And for business reason many newspapers and other publications do not print information and detail contrary to the papal "line." I shall endeavor to make my copy of the magazine available for loan in our literature rack in the Church.

Thank you for introducing me to the magazine. And may God illumine the hearts of your writers and editors to give unvarnished, forthright information and commentary concerning the activities of the Roman Church (please, not "Catholic"!).

Rev. H.H.G., British Columbia, Canada

IMPORTANT USE

"Your magazine is a help in leading Catholic people to the Lord; a close relative of ours recently accepted the Lord after being brought up as a Catholic."

L. L., Fort Lauderdale, Fla.

REAL GOODS

I am very slow at thanking you for the ten copies of the CONVERTED CATHOLIC sent me each month. They are highly appreciated. They are being given to our missionaries and to our national workers. They are our source of information on things we should know about, and we are very glad to have a source that has the real goods.

I cannot tell you how much we enjoy the enlarged version of the magazine. The full dealing with subjects gives us a complete picture of things. Our prayer is that subscriptions and gifts will be more than sufficient to keep the magazine at this new, enlarged size.

M.L.H., British West Indies

TELL YOUR FRIENDS

A friend of mine recently gave me a copy of your January issue of the CONVERTED CATHOLIC. May I take this opportunity to say that yours is a unique magazine. I, myself, am a converted Catholic, and being such, it is a thrill to read of your work. I am hereby subscribing to CONVERTED CATHOLIC Magazine.

J.P., Chicago, Ill.



EDITORIAL

WALTER M. MONTAÑA

GRAVEYARD OF COMPROMISE

IT IS A TRUISM BUT NOT A TRIVIALITY to state that we live in a mid-century era of change. Customs have changed, values have changed, social mores have changed, industry, communication, travel, entertainment have changed, churches have changed, right and wrong have changed, even freedom and liberty have changed, and (O tempora! O mores!) Protestantism has changed.

Since so many of the erstwhile constants are being overthrown and the pillars of society are crumbling, it is always with increasing alarm and dismay that we view the deterioration of our last bastions of hope. For in all this "change and decay," certain trends are unmistakably in evidence.

There was a time—four hundred years ago, a hundred, fifty, even to a certain extent twenty-five years ago—when the term *Protestant* was interpreted in the light of both protest and affirmation—protest against enslavement by an authoritarian institution and affirmation of freedom in Christ.

There was a time when liberty of conscience was priced above silver and gold and prized above life itself.

There was a time when men of conviction went to the stake for what they believed and taught and were not afraid to be found with the truth.

BUT WHAT OF 1955—438 years after a fearless monk nailed his revolutionary theses to the public door of a church? How often can one discern in public life a man who will not sell his soul for the pottage of power, wealth, or preferment? Where is a man intimate with truth and jealous for its preservation? Who today can see life steadily and see it whole?

The questions almost sound archaic. Compromise has us by the throat and we are too en-

feebled to raise a cry. The evidence for this mounts up daily, on the national, international, local, and religious scenes. Since we are primarily concerned with the latter, we take note of two recent developments.

The first relates to the almost paradoxical "likelihood" of Roman Catholic-Protestant church union. Dean Liston Pope of the Yale Divinity School gravely conjectures that the day when Protestants and Catholics will work together officially, both in matters of social reform and in promoting Christian faith, is surely coming. (A.P., January 26, 1955) While conceding that there is "almost no official cooperation" between the two at present, he believes they will be brought together by "the pressures of the world, of which communism is only one of many, and by the inherent requirements of the Christian faith."

Dean Pope epitomizes his attitude of compromise with the words, "Catholics and Protestants have a lot more in common than they have things that divide them." However, he admits that there are two "sticking points" that are divisive in effect. First, Protestants will not acknowledge the authority of the Pope, and second, the Roman Catholic Church refuses to admit the merest possibility that it might not be the only true church.

But nevertheless there are individuals and organizations seeking to unite the two groups. Among them, according to Dean Pope, are the National Conference of Christians and Jews, the Church Peace Union (a movement endowed by Carnegie funds), the National Religion and Labor Foundation, and Jacques Maritain, French Catholic philosopher.

DEAN POPE failed to mention another individual who, knowingly or unknowingly, has been catalyzing relationships between the two groups. Presi-

dent Eisenhower, in one of a series of overtures to the Roman Church, opened a news conference last March 2 with a congratulatory statement to Pope Pius XII on the occasion of his seventy-ninth birthday. (*Los Angeles Times*, March 3, 1955) With complete disregard—or ignorance—of current events and history and without any attempt to qualify his remarks, the President said: "I am quite certain that all America would wish this great spiritual leader a very happy day." He also praised the Pope's "unbroken record of opposition to all forms of Fascism and Communism."

The overture, while not momentous, is certainly indicative of an attitude, and attitudes generally determine actions. Hence the danger. But the most disconcerting factor in these and other like incidents is the unblushing gesture of friendship toward a power inimical in every respect to the principles for which this nation stands. And, we might add, there is abundant evidence to support this assertion.

But in spite of every warning signal of both history and current affairs, in spite of the manifest breaches in the wall of separation between church and state, in spite of the rattle of chains beneath the robes of clericalism, the watchword would seem to be *Compromise!* All the safety signals erected by the engineers of our form of government are being displaced or disregarded as we hurtle blindly toward destruction in the false security of moral lassitude and temporary expediency.

"The end justifies the means" may some day be the ironic epitaph on the headstone of a great republic that once stood for life, liberty, and the pursuit of happiness.

THE WAY OF COMPROMISE

But just what is included in the term *compromise*? According to this idea or concept, it would be easier to close one's eyes to injustice and perverted actions than to denounce them and gain the enmity of those involved in evil. The book of Acts (18:17) points out a certain proconsul as a type of man who, in order not to disturb his comfort, permits the chief ruler of the synagogue to be beaten and maltreated before the tribunal.

It would be easier to close one's lips and not accuse the sin of public immorality than to confront the wrongdoers and like John the Baptist be decapitated by order of the king.

It would be easier to close the doors of one's heart to the natural impulses of sympathy and compassion, as in the case of the priest and the Levite, than to detain oneself in order to bind up the wounds of a stranger, as in the case of the Good Samaritan.

It would be easier to close one's ears to advice and warning like that of Pilate's wife, who said of Christ, "Have nothing to do with that just man," than to defend Him, without fear of losing one's position or of incurring the enmity of the majority. The unfortunate Pilate passes into history as the

symbol of human cowardliness, as he washes his hands and gives Christ to the mob who cry, "Give us Barabbas, and crucify Christ!"

In brief, it would be easier to go with the current and, even at the price of sacrificing one's own conscience and repressing humanitarian sentiments, go against what is right, if this results in personal profit and insures the favors of men of influence. Jude in his brief epistle writes knowingly of men whose "mouth speaketh great swelling words, having men's persons in admiration because of advantage." (Jude 16)

BUT WHAT WOULD HAPPEN TO THE WORLD if no one took up the cudgel in defense of justice and everyone, like Gallio, the aforementioned proconsul, were indifferent to violence?

What destiny would await society if there were no John the Baptists to defend public morality?

Who would protect the wounded if everyone acted like the priest and the Levite?

What kind of character would men develop if they had only the example of Pilate?

What would happen to justice if all the criminals like Barabbas were freed, and the saints like Christ were crucified?

THE WAY OF INTEGRITY

Christ taught that "no man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24) This is the test of a Christian.

The Psalmist pleaded with God, "Teach me Thy way, O Lord; I will walk in Thy truth." (Ps. 86:11) Because of his reliance on God, he was able to express this testimony: "Judge me, O Lord; for I have walked in mine integrity: I have trusted also in the Lord; therefore I shall not slide." (Ps. 26:1)

Fortunately, in contrast to those who accommodate themselves to every changing circumstance, to men of false appearance, to spiritual and moral hypocrites, there are men with backbone who will not bend the knee before favoritism or tyranny; men of firm character who will stand their ground though evil triumph; sincere men who prefer sacrifice to a comfortable but false life; men who will live or die for their convictions rather than sell their souls for a mess of pottage.

One is reminded of Moses, who belongs in the second category. In the Epistle to the Hebrews his figure is magnified with the eloquent testimony that he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt." (Heb. 11:24-26)

Paul found in Moses a kindred spirit, for he writes of himself: "I count all things but loss for the excellency of the knowledge of Christ Jesus my

Lord: for whom I have suffered the loss of all things . . . that I may win Christ." (Phil. 3:8)

THE SCRIPTURES also record the story of Abraham the faithful, who, obedient to God's commands, left the comforts of his own country and went to a foreign land, not knowing where he was going.

Daniel and his three companions preferred to sacrifice their lives for the sake of their God and their religion rather than partake of the comforts of the king and become contaminated with heathen practices. God rewarded their integrity, for "in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." (Dan. 1:20)

Shadrach, Meshach, and Abednego chose to enter the burning fiery furnace, heated beyond the endurance of their captors, rather than the security to be gained by worshipping the golden image according to King Nebuchadnezzar's command. Their unflinching stand for the God they served was the key to their miraculous survival.

THE WAY OF THE BELIEVER

For our Lord Jesus Christ the Hosannas that heralded His triumphal entry into Jerusalem could have been the prelude to temporal glory and triumph. He could easily have won the Scribes and the Pharisees, the people and the government, if He had only proceeded on the road of compromise, avoiding such offensive expressions as "hypocrites," "snakes," and "sons of Belial," and closing His eyes to the whited sepulchres.

Did He not have much in His favor? He performed miracles, He healed the sick, He resurrected the dead, He spoke as one who had authority. If only He had been indulgent toward the gowned religionists of His day, everyone would have rallied to His support and He would have been surrounded by a host of friends.

But even without all this, with only the fame He had already gained among the common people, He could doubtless have been elevated to the throne and been given the temporal crown of king. But Christ rejected worldly honor, for He knew that His Kingdom was not of this world and that it was necessary for Him to be tempted in all points like as we are, yet without sin. (Heb. 4:15)

THE BELIEVER'S FAITH and the secret of his victory rests in this fact, that he serves a sinless Redeemer, to whom all power is given and who gives the blessed assurance that His grace is sufficient for every trial. But victory over temptations and circumstances does not necessarily come to the man waiting with crossed arms. Christ never called His followers to a life of ease free from suffering. "Strait is the gate, and narrow is the way, which leadeth unto life," whereas "wide is the gate, and broad is the way, that leadeth to destruction." It is much easier to follow the crowd than to stand alone. It is much easier to compromise and tempor-

ize with evil than to defend a battered, despised truth. It is much easier to yield to social pressure than to deny self and take up the cross. The virtuous life is never the easy life—but it is the rewarding life, both in this world and in the world to come.

Could anyone surpass in triumph the record of heroism found in the eleventh chapter of the letter to the Hebrews? What a testimony! Victory through faith crowns the accomplishments of these men who put their trust in God.

After presenting the list of the heroes of faith, Paul begins the twelfth chapter with these encouraging words: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

HERE WE HAVE EVIDENCE of courage around, behind, and before the believer. The evidence around is the cloud of witnesses, the evidence behind is Calvary, and the evidence before is the throne of God. To him who trusts, every opportunity is given to stand fast in the faith, never wavering, never dallying with sin, never compromising.

The believer is given the inspiration of the cloud of witnesses, so that he will not be dismayed, realizing that it is a privilege to be a part of this company of the faithful. He is told to look upon Christ, the author and finisher of the faith, so that he will not be afraid of the angry waves but will be enabled to walk over them like Peter in the tempest. He is given a vision of the throne of God so that he might rest in the promise, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10), and in the assurance that where his Lord is, there he will be also. (John 14:3)

Meanwhile, the march goes on. Faithfulness reveals itself in action, in decisions made and battles fought. If one is to be found in the camp of truth and faithfulness, instead of on the quicksand of compromise and eventual defeat, he must choose this day whom he will serve. Then, once the right choice is made, let him say with Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14)

Compromise, that pretender to the throne of wisdom, that usurper of the will, that violator of courage, can only be defeated through faith in a changeless God, in His matchless Son, and in His holy Word. Paul knew the secret when he said, "I can do all things through Christ which strengtheneth me." (Phil. 4:13)

In Memoriam . . .

Esther Piper Montañó

Mrs. Walter M. Montañó, beloved wife of the editor of the *CONVERTED CATHOLIC* magazine, passed away at 4:45 p.m., Sunday, May 1, in Glendale, California, after four months of illness.

Funeral rites were conducted at the Glendale Presbyterian Church on Wednesday, May 4, by the Rev. Dr. Clarence W. Kerr, pastor of the church and close friend of the Montañó family. The interment followed at Forest Lawn Memorial Park.

"Glendale's 'first lady' of American Missions with her husband was a leader in building good will through the churches between South America and the United States," said the *Glendale News-Press*. The *Los Angeles Times* and other leading journals carried similar tributes to Mrs. Montañó's evangelical zeal and missionary spirit in behalf of the continent of the South. The special ministry in which she was engaged as missionary and teacher was the presentation of the Gospel through song, for which she was eminently endowed.

Mrs. Montañó leaves countless friends in both Americas and in Europe to mourn her loss.

The high and the low, the rich and the poor, were blessed with the inspiration of her life. Her personality was such that even those outside church circles admired her devotion to the Lord.

Just a week before her passing, the Latin American consuls in Los Angeles and more than four hundred guests in attendance at the annual Pan-American celebration at the Lakewood Country Club honored her in a minute of silence at the invitation of Mr. Leo Carrillo, master of ceremonies.

Mrs. Montañó had an inestimable part, through her prayers and practical interest, in the work of Christ's Mission and the *CONVERTED CATHOLIC* magazine. Many times she was the first reader and most sincere critic of the editorials. While fully aware of the controversial character of the magazine, she was ever mindful of the necessity of presenting Christian truth with love. Her influence was gently persuasive in this regard, and always for the better.

It was largely as a result of her prayers and spiritual encouragement that Dr. Montañó decided to speak at the Christ's Mission conference at Covington, Kentucky, in 1951, and later accepted the position as Executive Director of the Mission and Editor of the magazine. Through the crucial hours that followed, her intercessory prayers were a source of increasing strength and courage.

In the last days before Mrs. Montañó went to her heavenly reward, she continued being a blessing to



many. The Lord's presence was revealed to her in a marked measure, and she was often heard in prayer, even when scarcely able to move her lips. Her concern was for others, both in sickness and in health, and she never forgot the amenities in her conversation.

She was indeed a gracious woman, devoted to her home and consecrated to God's work. Her life was a constant testimony of the inner joy that comes from following in the Master's footsteps.

Since it would be impossible to reproduce all the many letters and telegrams of condolence and sympathy received by Dr. Montañó and family, we are printing a few that are representative and pay tribute to Mrs. Montañó's memory.

HAVE LEARNED WITH DEEPEST SORROW THAT YOUR BELOVED WIFE HAS PASSED AWAY. MRS. MACKAY AND I JOIN IN SENDING YOU AND ALL MEMBERS OF YOUR FAMILY LOVING SYMPATHY IN YOUR BEREAVEMENT. WE PRAY THAT IN LONELINESS AND SORROW YOU MAY EXPERIENCE THE STEADYING EMBRACE OF THE EVERLASTING ARMS.

JOHN A. MACKAY, PRESIDENT
PRINCETON THEOLOGICAL SEMINARY

OUR PRAYERS AND SYMPATHY ARE WITH YOU AND THE CHILDREN AT THIS TIME OF SORROW THROUGH MRS. MONTAÑO'S PASSING. IT IS A BLESSED HOPE TO KNOW THAT OUR LIVES AND PLANS ARE IN GOD'S HANDS. HE KNOWS BEST AND WILL GIVE US THE BEST.

H. CLAY MITCHELL, PRESIDENT
BOARD OF CHRIST'S MISSION

MISSION FAMILY JOINS ME IN DEEP SYMPATHY IN ESTHER'S HOMEGOING. REMEMBERING WHEN HER VOICE USED TO FILL THE TEMPLE WITH MELODIC PRAISES TO THE STRANGER OF GALILEE.

KENNETH STRACHAN, GENERAL DIRECTOR
LATIN AMERICAN MISSION

Our hearts ache for you dear folk for your loss has been almost more than one can bear. Mrs. Montañó was a lovely sweet person and an exemplary Christian that we all admired.

Dr. and Mrs. Paul Reed
Hollywood, Calif.

How difficult it is to write you at a time like this and how impossible to express our grief and sympathy upon hearing the sad news of Esther's homegoing. We had been prepared for the worst by the reports of recent visitors from Los Angeles, but it was a shock, nevertheless. Gracie and I look back with real joy upon our fellowship with you and Esther in Glendale just two years ago. How glad we are that the good times we shared were unmarred by any thoughts of impending sorrow. Esther was a lovely person and we were much blessed by her friendship and yours. She is still very fondly remembered by many of the missionaries and the Lord's people here in San Jose.

Dayton Roberts, President
Bible Seminary of San Jose, Costa Rica

The news of Mrs. Montañó's death reached us late, but it quite stunned us for the remainder of the day . . . Pelma and I pay glad tribute to Esther's splendid Christian character. She was so fine and gracious. We can never forget the kind hospitality we enjoyed in your home in Lima. There was something very queenly about your wife that made one think that in very deed she had been fashioned in the likeness of her Master.

Rev. and Mrs. Carl Volstad
The Christian and Missionary Alliance, Billings, Mont.

Remarks of Dr. Clarence W. Kerr at the Memorial Service

Mrs. Walter M. Montañó, the former Esther Beatrice Piper, was born in Cleveland, Ohio. After the completion of her public school education she studied for a time at the Wheaton Academy, Wheaton, Illinois. From there she went into the great city of Chicago and studied at the Chicago Conservatory of Music. Early in life she had evidenced great musical ability, especially for singing. Her studies at the Chicago Conservatory of Music emphasized this ability that God had given to her and indicated her fitness for an operatic career. For a time it seemed as though she probably was thus destined. However, God spoke to her in a manner that to her was unmistakable, indicating His desire for her to enter full time Christian service and devote her life very definitely to the proclamation of the gospel.

Heeding the call of Almighty God, Miss Piper entered the field of evangelistic labors. For a few years she traveled with some of the outstanding evan-

gelists of America, serving as soloist in their meetings and as a helper in promoting the musical part of the services. Dr. Milford H. Lyon was one of those with whom she served. Herein she was richly blessed of God. After a time she returned to Chicago and became a soloist in one of the greatest evangelical churches of Christendom, the great Moody Memorial Church in that city. Her voice was one of unusual sweetness and loving and effective appeal. Dr. James M. Gray, the distinguished head of the Moody Bible Institute for many years, is reported to have said that the Institute had never graduated another with so sweet and effective a voice in the ministry of song.

It was with deep sorrow that we learned yesterday of the great loss you have suffered by the death of your dear wife. Words are weak things at such a time as this and one hardly knows how to express oneself but I do want you to know that we and your numerous friends in Peru are standing behind you in prayer in this great trial. For Esther we can only thank God that her sufferings, which must have been terrible, are over, and that she is now with Christ, "which is far better."

All your friends on the Council are remembering you at this time and a very touching reference was made to Esther's passing at the service in Mandamientos Church last night, as well as in the morning.

Herbert Money
Concilio Nacional Evangelico del Peru

We want to assure you of our love and fellowship with you in the great loss you have sustained through the Home-call of dear Esther. After so many years of her companionship and help in the work and home, you are going to miss Esther terribly . . . Being here in Lima has so often reminded us of the happy time we had with you all and we miss you even yet in the missionary circle of friends.

Mr. and Mrs. Alex Jardin
Evangelical Union of South America (Peru)

Word has just reached me of the death of your wife, and I do want you to know of the loving sympathy and prayers of the Institute family. In any case you could be sure of our prayers at this time, but especially so in view of your wife's relationship to Moody Bible Institute.

William Culbertson, President
Moody Bible Institute, Chicago

Heaven certainly becomes dearer to us as our loved ones find their new homes there. When I heard of her passing, immediately I tried to imagine once again something of the glories which she has already experienced. Even in the midst of our own sorrow at the thought of her leaving us, we can rejoice with her in what she has already seen and heard in the presence of our blessed Lord.

S. H. Sutherland, President
The Bible Institute of Los Angeles

I want you to know that I will be remembering you in prayer during this time of trial. How glorious it is to know that although the separation is hard for us who remain, our loved ones are so happy with the Lord.

Louis F. Hutchins, Pastor
First Presbyterian Church, Flushing, N. Y.

In 1926 Miss Piper definitely felt the call to missionary service in Latin America. She went to Costa Rica and engaged heart and soul in missionary service as a singer, a Bible teacher, and a general missionary worker. In connection with this work she met Dr. Walter Montañó, who had been converted to Protestant

Christianity in 1927. God led them into a rich love for one another, and they were married in 1928. They then took up residence in Lima, Peru, and Dr. Montaña served as Secretary of the American Bible Society for quite some time. Following this service, they became affiliated with the Evangelical Union of South America and were instrumental, under God, in establishing scores and scores of evangelical churches which are today a powerful witness to the saving grace of God in and through the Lord Jesus Christ.

Mrs. Montaña was a wonderful Christian woman. She was a gentlewoman in the true sense of the word. Often we use the word "gentle" in a rather loose manner. In so doing we do violence to its true meaning. But Mrs. Montaña was a "gentle" woman in every way. Her voice was soft, her manner exceedingly gracious, her spirit very, very kind. She was a true servant of the Lord Jesus Christ. She loved Him, His work, His Word, His Book, and the fellowship of His people. She loved the privilege of being a fellow laborer with Him and with others who also loved Him and loved to labor in His name and for His sake. By faith she knew that her Lord would come for her. Among her last noted words was a prayer, "Lord, please come quickly. Come immediately!" Mrs. Montaña was one of the most gracious of women.

To this happy and blessed union of Dr. and Mrs. Montaña were born five children, all of whom, together with Dr. Montaña, survive her passing and are here present in love and respect. We cannot but think feelingly and speak appreciatively of her wonderful husband, Dr. Montaña, who has stood faithfully and lovingly by her side through the darkness of the night watches of her suffering and through the daylight hours of fellowship and hope. He has given himself without stint to the very fullest extent of love, of devotion, and of faith. Among Mrs. Montaña's last words were ones of assurance of her love for him. Our hearts reach out to him in great sympathy, and also to these children for whose welfare Mrs. Montaña gave herself lovingly in constant devotion, and for whom she labored unsparingly and unceasingly. May the grace of God and the comforting ministry of the Holy Spirit be vouchsafed to all of them now and in the days ahead is our earnest prayer.

There are so many passages of scripture that come to mind with great appropriateness upon this occasion, but time will not permit reference to more than a very few of them. First of all we would call attention to those comforting words found in Revelation 14:13: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Mrs. Montaña was truly one who died in the Lord. She ever lived in the Lord, giving herself to Him early in life and continuing in His fellowship and with Him in ceaseless devotion. She delighted in His word, His house, His service, and His fellowship. Truly, she was in the Lord. Thus she lived and thus she died.

In her estate of blessedness she is now with her Lord. Jesus gave assurance, we recall, to the penitent, dying thief that on that very day of his penitence and of his death he would be with Him in Paradise. Paul gives us the assurance that to be absent from the body is to be with the Lord. He also tells us that to depart and to be with Christ is far better. Mrs. Montaña is now with her Lord. In the words quoted from Revelation we read that those who die in the Lord rest from their labors, and their works do follow them. By the word "rest" we do not of necessity mean inactivity at all. Some of the most miserable people in life are the inactive people who have little or nothing to do. Activity itself can be one of the choicest kinds of rest. Our dear ones with Christ are busy with Him. We are told that "His servants shall serve Him, and His name shall be in their foreheads." Mrs. Montaña is carrying on for her Lord. She is one of the blessed ones.

Another verse to which we would call attention is John 14:15-17: "If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter . . . even the Spirit of truth." Jesus knew that soon He was to be taken from His disciples, and that humanly speaking they would be in great sorrow and loneliness. He had been to them a great comforter. But, there was One who would come to them and be unto them a Comforter in the largest and fullest meaning of that Greek word. It means more than just merely to be a comforter in the sense in which we understand it. It means to be one who stands by, one who strengthens, one who guides, one who upholds, one who leads into truth, giving divine wisdom. Jesus had been all of that to His disciples, and He was going away. But, upon the condition of their love and their obedience, He would pray the Father and this other Comforter would be given unto them to be all that He had been.

And now, we would remind these dear ones of the family that this other Comforter is also for them. This dear wife and mother has been taken away, but God is mindful of all of that, and His love is reaching out to help. It should be kept in mind that the promise of this other Comforter is a conditional promise. Jesus said, "If ye love me, keep my commandments. And I will pray the Father and He shall give you another Comforter." It is to those who really love the Lord and whose love is evidenced by the careful and constant effort to keep His holy commandments, that the promise of the other Comforter is given. We would commend to one and all of this dear family a very close walk with the Lord Jesus Christ, ever striving to do His holy will, and then looking to Him for the full fellowship of His precious promise. May we assure them that in so doing, living to His glory, they will find that the blessed presence of the Holy Spirit, the Comforter, will be in their hearts and minds, guiding, upholding, strengthening, and comforting them. Thus they will ever be in His peace.

"For we can do nothing against
the truth, but for the truth."
(II Cor. 13:8)

BEHIND THE PURPLE CURTAIN

*Two letters from such
widely separated countries
as Italy and Colombia reveal
what is happening today,
in the twentieth century,
in areas where Roman
Catholicism holds sway.*

WINDS OF STRIFE

TUMULT IN COLOMBIA

Dear Brother in Christ:

First I want to thank you for the well edited CONVERTED CATHOLIC magazine, which is growing in interest among readers and subscribers, as well as growing in importance in these days in which a united front among Protestants is required for the preservation of its faith and our Christian heritage in the face of a growing opposition and influence in the Roman Catholic Church. It is natural that the magazine should therefore grow into the present format, which makes it so much more attractive to its readers and prospective subscribers.

The following article was written for the purpose of informing the American people of the Colombia persecution against the evangelicals, its underlying causes, its cruelty, but its glorious results in a great nation-wide revival. In addition, I had in mind reviewing the book Scorch-

ing Wind, which is a translation of the book Viento Seco, by Daniel Caicedo, a Colombian writer. I think this book is of great importance for the reading public of America, as it is written by a Colombian who is not even a Protestant.

The article is written out of seventeen years of missionary labor in Colombia.

Sincerely yours in Christ,
Olav Eikland

I HAVE JUST FINISHED READING Viento Seco, a book recently published in Spanish (and translated into English under the title "Scorching Wind"). The author, Daniel Caicedo, a Colombian doctor, presents a composite picture of life in Colombia during the four years of revolution from 1949 to 1953, relating atrocities committed under the dictatorship of President Laureano Gomez.

I feel that in order to understand the causes of these uprisings of millions of Colombians, it is necessary to review past

history, political and religious, in that neighbor republic. For more than a century Colombia has been divided politically into the liberal wing, favoring the democratic ideals born in the Americas with the Declaration of Independence and the formation of the United States of America, and the Conservative party, controlled by the old world's autocratic governmental principles and closely allied with the Roman Catholic hierarchy.

In the course of the past hundred years the political differences of these parties were often expressed in feuds between individuals, often resulting in murder. Children of Liberals or Conservatives in many instances would, therefore, inherit not only the political ideals of their fathers, but also responsibility of blood revenge against the assassins of their forebears.

When the party in power would abuse its authority by liquidating leading members of the vanquished party, national resentment would arise, sometimes resulting in civil war. One of the most bloody of these was "the war of the hundred days" at the turn of the century.

THE CATHOLIC CHURCH, instead of administering the oil of reconciliation, added to political and social hatred the fire of religious odium. Religious fanaticism, injected into Colombian life by its priests, undoubtedly brought on the sacking of Bogota and other great cities of Colombia during 1948 by the Liberals and thus caused the revolution the next year. Hatred — accumulated throughout a century of local murders and administrative injustice never brought before the courts for trial — made the whole country one great volcano of clamor for revenge. It erupted in the pillage by the Liberals in 1948 and the satanic revenge by the Conservatives in 1949.

The revolution of 1949-1953 was instituted by the worst element of Conservatism with the sanction of the priests. A tragic result was the disillusionment of the liberal Catholics when they saw how the religious leaders gave their blessings as the revolutionary police forces subjected fellow Catholics to the most cruel torment and wholesale slaughter.

In his book the Colombian doctor Caicedo relates a conversation between an evangelical refugee and a liberal farmer, Antonio Gallardo, after the former had seen his home consumed by fire and his wife with child and other members of his family murdered. The evangelical believer reiterated his belief in a just God who would eventually reward the good and punish the wicked. Tragic indeed is the answer Antonio gives, for he speaks, perhaps, the sentiment of millions in Colombia: "I cannot believe what you say. I had faith — the faith of my fathers, which I reject today. By conviction, I was a Roman Catholic, but, having before me the reality of facts, I must abandon this faith in a religion which is identified with a political party, working side by side with the exterminators, the priests." (p. 113)

BUT THERE IS A BRIGHT SIDE to this national calamity which befell the Colombian people. It is the part the evangelical Christians have played in the revolution and the bold testimony of the martyrs. Author Caicedo dedicates a chapter to the story of their patient suffering and bold testimony. (pp. 110-12, Spanish edition) He tells how the Colombian police, made up of the bad and criminal element of Colombians, came to an evangelical village. They made faggots of some inhabitants, saturating them with gasoline and tying them to the house posts along the street. The pastor was subjected to the torture of emasculation, flagellation, and, finally, crucifixion, but under these torments he was seen as a *santo* (holy) man reciting the Twenty-third Psalm. From the burning faggots

of Christians came no complaint, but only words of encouragement to their fellow martyrs and prayers for their murderers.

Dr. Caicedo's book is true to actual happenings. In this particular chapter we see how God makes the wrath of man to praise Him. Here we see the instrument God is using for bringing before the Colombian people a true demonstration of the life and teaching of the Christian religion. The blood of the martyrs of Colombia is speaking a better voice than that of Abel, which called to God for retribution.

THE CROSS OF CHRIST in Colombia has always been shrouded in a veil of superstitious mystery or identified with armed conquest, but now a new light of life has sprung up, demonstrating the true nature of the gospel of Christ. In the luminous faggots enveloping the Christians of evangelical faith Colombia has seen the true light; in the dying pastor praying for his enemies she has seen the true Christian spirit; and in the crucified servant of the Lord she has beheld the reflection of Him who, when lifted up, shall draw all men to Himself.

The gospel light is shining in noonday strength upon Colombia today. The gospel seed sown in its arid ground has been moistened by the blood of the martyrs. It has grown rapidly and is now yielding a hundredfold harvest. Reports from our TEAM field inform us that "there are now thirty established congregations in our area, twenty-two of them having sprung up since the time of the violence." Living martyrs, willing to die for their faith, are gathering in the harvest. May their hands and hearts be strengthened in this labor through our wholehearted, Spirit-directed intercession!

STRIFE IN ITALY

Dear Dr. Montaña:

I noticed in the January issue of the CONVERTED CATHOLIC magazine the article entitled "Italian Priest Sued by American Pastor."

I would like to clarify the article by giving you the truth of the matter.

We came to Pompei in February of 1954 to reopen the Evangelical Church which had been closed by the Roman Catholic priests soon after the American soldiers left Italy. Years before, a Sebastiano Vangone had brought the message that "Jesus Saves" to this city, and an evangelical church was conducted in his bottled-gas shop which faced the main street. Having no one to defend his case, he was forced to close down by the police, who were encouraged by the bishop of Pompei.

From then until our appearance in February, 1954, no services were held. We rented a two-story villa with living quarters on the first floor and converted the second floor into a Sunday School and Church. On February 21 we had our first church service with fifteen present, and the following Sunday we conducted our first Sunday School with twenty-nine present.

SOON AFTER THIS the eruption began. Our villa was at one time the clinic of Pompei, and situated right next to our clinic is the Maria Rosaria Clinic. The balcony on the left side of the clinic faces our villa and the room in which our services were conducted. It was from this balcony that women from the Catholic Action of Pompei whistled to disturb our services. We complained of this to the police, and it did not happen again.

On April 4, large manifestos or posters were pasted on the walls of the city inciting the people against me and the Italian pastor, Sebastiano Vangone. The following is a translation in part:

"... In Pompei, I have always controlled the movements of the Protestant factor. I do not know whether it has been a sense of prudence or an excess of fear which has made me silent for a long time. But in my heart I have always cultivated the hope that the company of Protestants has been able to count on only a small

group of persons, who, for what reasons I cannot say, have found themselves entangled in a maze of ideas without perhaps understanding them. Today I am persuaded that it is folly to hope that the Pompeian Protestants . . . could find their way to return to the bosom of the Catholic religion, which is the only religion of Italy.

"It seems as if the Pompeian disclaimers of all the prerogatives of the Most Holy Madonna . . . have waited for the Marian Year to initiate their campaign of propaganda . . .

"The American Protestant pastor at Pompei, who has found residence, no one knows how, in the villa that is next to the Clinica Maria Rosaria . . . has not sprung up like a mushroom, nor have the periodic meetings which are held in the same villa with all the ceremonies that accompany them come out into the light all of a sudden . . .

"Certainly the community guard of Pompei, Sebastiano Vangone, is well known, as is his religious tendency since his youth. Anyway, I am not ignorant of the subtle anti-Catholic propaganda that he, boldly and without dignity, carries on, leaning on the telephone poles in front of the Sanctuary . . . Sebastiano Vangone walks almost arrogantly, with his head high, gathering the triumph of his anti-Christian propaganda . . .

"We have been insulted. Our religious spirit has been offended. This insult has the root of personal vindication, in the union of riches and pride. This insult is felt all the more because it comes from one of Pompei, who was at one time baptized a Catholic, and because this Pompeian eats up, I don't know how, the community's money, being one of its dependents. He uses his office, that consists of the tiring work of passing up and down in the square before the Sanctuary, to make Protestant propaganda, because I cannot believe that every time he speaks of Luther and all the rebel company he first goes home and removes his community guard uniform.

"What about it, citizens of Pompei? . . . I ask myself, why do we have to stand for all this? . . . Let us not forget that Pompei has a proud title: that of the city of the Madonna . . .

"Sac. Gennaro Carotenuto"

TWO DAYS LATER the chief of police (Sig. Giovanni Porcaro) came to my residence with papers from Naples which demanded that I close down the meeting hall. This I refused to do, where-

SAFETY CERTAINTY ENJOYMENT

THIS CAN BE YOURS!

Write Now for Your

Freedom Annuity Folder

You will discover how extra funds can be safely invested for a steady income and have assurance that any balance will go into the Lord's work.

Sums of \$300.00 and up can be safely invested in . . .

CHRIST MISSION ANNUITIES

1. If God has entrusted you with some resources you will want to see them at work for Him now.
2. This same fund will continue to work for Him when you are gone to be with the Lord Jesus.
3. You can have an adequate and independent stable income now, safer, trouble free from fluctuation and irregularity in rate of return, obtain tax benefits and receive a generous return on your investment.
4. You can provide for your family through it also.

Write for your descriptive booklet, including your name and address.

Dept. AF

CHRIST'S MISSION
27 East 22nd Street New York 10, N. Y.

upon he threatened to fine me. The following day I was called to his office and told again to close down and sign the papers for the closing of the meeting hall. Several days later smaller leaflets were distributed by mail and by hand in Pompei stating the following:

- (1) ". . . when Moses came down from the mount two rays (like two horns) shone from his forehead . . ." Exodus 34:29.

My Pompeian brethren:

I also have come down . . .

from America not with the law of Moses, but with dollars . . . and . . . having on my forehead and face real horns . . .

The Protestant Pastor

(2) ATTENTION!

To all Pompeian businessmen, sellers of souvenirs and religious articles, hotel managers, bars, restaurants, etc. ATTENTION!

In a few days the Sanctuary will close . . . and you will eat no longer . . . If you want to avoid the closing of the Sanctuary, chase away quickly from Pompei the Protestant pastor who lives near the Clinic.

A Catholic

(3) My Pompeian Brethren:

DO NOT USE PIBI-GAS ANY LONGER from Tonino Vangone because you will die of suffocation.

Use Liquigas, Agipgas, Ellepigas, Flamminagas.

Permit your friends to live and not your enemies.

A Catholic Mother

(4) Catholic Women and Expectant Pompeians:

The midwife D. Maria di Lorenzo will poison you and infect your babies; hire other midwives and obstetricians.

A Catholic Mother

(5) Pompeian Catholics:

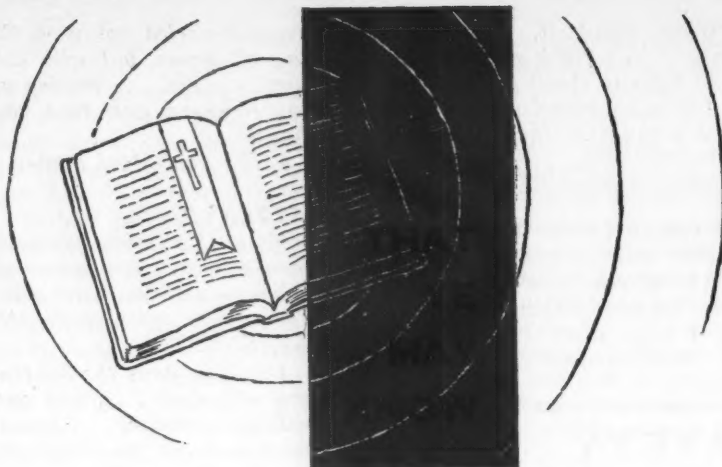
No longer buy your newspapers from the Coviello news stand for you will be poisoned.

Buy them from the Avino Tobacco Shop or from the news stand near the Vesuviana Railroad Station.

A Catholic Mother

EVEN AFTER the distribution of these posters and leaflets, other leaflets were distributed, written by the President of Catholic Action and the Christian Democratic Political Party, justifying the manner in which Don Gennaro Carotenuto comported himself. These articles urged the

(Continued on page 27)



*There is a word infinite in meaning:
higher than the heavens, deeper than the sea,
extending beyond the limits of east and west,
continuing from Paradise lost to Paradise regained,
matchless, boundless, incalculable . . .
Though we can scarcely understand it,
still it is our only*

Password to Safety

by W. M. Montañó, Ph. D.

THERE IS A WORD in our language—as in other languages—that has the merit of being the greatest word ever written for the restoration of lost generations, a word simple yet powerful, containing all that a man needs to escape from the grinding shackles of “the world, the flesh and the Devil”—a veritable password to safety.

No book ever considered it in its essential character before the Bible brought it to light. No author ever conceived such a significant and potent expression before the Holy Spirit inspired it. No reader ever encountered it with true understanding before the Son of God sealed its meaning.

It is the key to open the first pages of Genesis and the last seal

to close the book of Revelation. It flows like a mighty river from beginning to end, over the pages of the sixty-six books of the Sacred Writings. It ties with a red string all ages and generations, all races and tongues. Its universality covers all mankind, and the final destiny of all generations depends upon how it is received.

It penetrates into the future, reveals the present, and unfolds the past. Men have tried to substitute for it other forms of expression, but no literature or history, no account or chronicle of mankind's pilgrimage can be given without this word. The Bible, of which it is the core, has been chained, burned, condemned, and proscribed, but it has always opened its way into the hearts of people everywhere.

IN 1523, Tyndale attempted to translate the New Testament into current English, but the Bishop of London and everyone else of importance were against him. Forced to go to Germany, he found Martin Luther engaged in his own great German translation of the Bible. At Cologne Tyndale completed his translation. Forced by persecution to flee, he went to the city of Worms, from which the first copies of his English New Testament were sent to England, hidden in packages of merchandise.

Brought from his exile at Antwerp before Emperor Charles V, adjudged a heretic and sentenced to die, he was strangled and burned at the stake. His last words were, “Lord, open the eyes of the King.” He crowned his work with his death, but his efforts were not in vain. In historian J. R. Green's words, “the whole nation became a church.” The secret was in the word.

The church in power at that time declared: “Anyone found guilty of reading the Bible in English, must, with his heirs, forfeit land, cattle, life, and goods forever.” Wycliffe's efforts were rewarded similarly by those who opposed God's Word. Forty years after his death it was decided that he must be punished; accordingly, his bones were dug up, publicly burned, and cast into the river that flowed past his quiet country church.

SIGNPOST AND GUARANTEE

Over the ruins of destruction and desolation caused by the Flood and amid the confusion of the tower of Babel, this word has survived, and it will continue resounding over the universe with the same power as when first pronounced. Just as in the conquest of Jericho the promise of Joshua's spies given to Rahab in the sign of a scarlet thread meant that death would not touch her nor her house, (Joshua 6:25), so today this word has similar power. As in a night of terror the sign of blood on the door of the Israelites saved them from the destroying angel, so this word will continue

as the signpost and guarantee against annihilation.

The Gospel could not exist without this word. No wonder, then, that at the voice of the Lord the disciples were ready to go into all the world and preach this word. No wonder that the apostles paid for the preaching of this message with martyrdom. No wonder that the missionaries of the Cross, knowing that their rending of the veil of paganism would mean the sacrifice of their lives, trespassed all barriers and spoke the word.

Yet they were not the originators of this type of death. The book of Genesis foretells that Christ would give His life for the effectiveness of this word. No codes of law, no human wisdom, no constitutions of nations could have created the word. In the entire vocabulary of our lexicon it is unsurpassed.

Webster's definition of the word is "the means by which sinners are reconciled and brought into a state of favor with God, after natural estrangement or enmity."

The word is RECONCILIATION.

RECONCILIATION OF MAN TO GOD

Man's first responsibility is to understand his relationship to his Lord. The creature has rebelled against his Creator. This is man's greatest sin and calls for his greatest deed. How will he accomplish it?

The first commandment of the law is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." (Luke 10:27) Man recognizes how brutally he has broken the letter and the spirit of this law of life and eternity. It is all too evident that sin, "the transgression of the law," has been the breach that has separated man from God. "But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear." (Isa. 59:2) We breed corruption, we sow destruction, and we shall reap death.

The fate of our nation is al-

ready rotten if the statistics are correct. J. Edgar Hoover points out that 85% of crimes are perpetrated by young people. We say that the law will take care of this situation, but the lawmakers have failed. We expect education to create moral character, but we find that it only tends to alienate men from God. We hope that science will control man's evil nature, and science has helplessly abetted it. We leave the problem in the hands of the church, but people have forgotten the way to the sanctuary and hundreds of thousands are out of the church's reach or influence.

RECONCILIATION is not a performance on the stage of life. Mussolini did that masterfully, but his theatrical gestures did not prevent his awful fate, notwithstanding his apparent revival of interest in religion. Only a few months before he went to kneel before the Pope of Rome, he said to a friend: "If you were to introduce me to God, I would show Him my fist." Joab, the Prime Minister of David, hoped to escape death by hiding inside the temple and holding the horns of the altar, but the sword of Benaiah fell upon him and slew him. (1 Kings 2:28-34)

Mere belief does not work reconciliation. The devil believes and trembles, but will he ever know the blessings of reconciliation? Christ suffered more at the hands of religious people than of the so-called pagans. More than once He was distressed at the sight of religious leaders praying long prayers in the synagogues and parading their alms-giving and honoring traditions and rituals instead of God. "Ye have made the commandment of God of none effect by your tradition," He said, continuing with the words of Isaiah: "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." (Matt. 15:6, 8)

It is of such people that Christ pronounced the words of condemnation, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven."

(Matt. 7:21) No, belief is not enough.

THE SINNER comes to the experience of the power of reconciliation only when he discovers the heart of God and the sacrifice of Christ. "If any man be in Christ, he is a new creature," writes the Apostle Paul—but where is the power to bring the old creature into a new shape? Paul continues:

"And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation . . . For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." (II Cor. 5:17-21)

King David came to know through bitter experience that no other way was open except the way of reconciliation. With his face to the ground he cried in utter humility and despair: "Have mercy upon me, O God, according to Thy lovingkindness; according to the multitude of Thy tender mercies blot out my transgressions. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise." (Ps. 51:1, 17)

RECONCILIATION OF MAN TO MAN

Next to reconciliation of man to God comes reconciliation of man to man. Such is the importance of effectual brotherhood that Christ in His Sermon on the Mount placed it even higher than the altar of service: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5:23, 24)

How tragically true it is that man's worst enemy is man. Capital and labor have been fighting for centuries. The multiplication

(Continued on page 25)

CANDLE OF THE MONTH

Every year the month of June is dedicated to the Sacred Heart of Jesus, with a feast being celebrated on a special day. This year it is June 17.



THE CULT OF CARDIOLATRY

by Francis J. Kieda

THERE IS NO END to the persons and objects venerated and worshiped in the Church of Rome. Cults are bestowed on saints and their images, pictures, and statues, and their relics, which consist of their corporeal remains, clothing, or anything that came in contact with their bodies or vesture ("fetishes," in anthropological parlance). The physical organs of man are the objects of particular devotion, as in the case of the Sacred Heart of Jesus and the Immaculate Heart of Mary.

A devotion to the latter was initiated by a French priest, Jean

Eudes, in the latter part of the seventeenth century. But in 1669, and again in 1726, the Congregation of Rites refused to approve the Feast of the Immaculate Heart of Mary. It was finally given approbation, however, in 1799 by Pope Pius VI, and Pope Pius IX instituted a special Mass in honor of this feast in 1855.

But our concern this month is not primarily with Mary, but with a unique devotion established in honor of the physical heart of Jesus. The entire month of June is dedicated to the heart of Jesus, with novena and triduum, and even daily services in

which the wonders of this organ are extolled. A special day is reserved for the feast, which is the first Friday after the Octave of the Feast of Corpus Christi and which this year will fall on June 17.

Nearly every Catholic parish boasts an Association of the Sacred Heart. The members assume the obligation to offer up daily works, prayers, and sufferings for the intention of our Lord and for the petitions of the other associate members. For instance, if an individual's intention is for the general well-being of the soul and body, then it is supposed to be the intention of our Saviour also. In consequence, approximately thirty-five million members of that association offer up their good works and petitions partly for that other member.

ORIGIN OF THE DEVOTION

Ryder maintains that the Sacred Heart of Jesus was formally worshiped as early as the twelfth century.¹ Lansprey, a Carthusian monk, in his *Divini Amoris Pharetra* ("Quiver of Divine Love") recommends the worship of the Sacred Heart as "the treasury of the door of all graces, through which we approach unto God and God unto us" and suggests the production of an image to arouse devotion. However, there existed no definite cult of the Heart of Jesus before the close of the seventeenth century. The founders of this unique devotion and worship were Margaret Marie Alacoque (beatified in 1864 and canonized a saint in 1920), a nun of the Visitation Order at Paray-le-Monial, in France, and her spiritual director, the Reverend La Colombiere, a Jesuit priest.

MARGARET ALAQUE allegedly experienced various visions and revelations, the first having taken place on the Feast of St. John in 1673, as she knelt before the altar in the chapel of her convent. According to accounts, Jesus was supposed to have appeared to this nun, with His heart physically and fully exposed, surrounded by a crown of thorns, and radiating a flame.

Have you ever seen a statue of Jesus displaying Him as holding in His hand, outside His chest, a model of His physical heart? The Roman Catholic world is replete with such statues and pictures.

Christ allegedly reminded her that His heart was greatly sorrowed because of the ingratitude of the people. He told her, she claims, that He would like to see Holy Communions of reparation offered on the first Friday of nine consecutive months.

At the present time, this is quite a universal practice in the Church of Rome. Sisters in the parochial schools of our country impose it as an obligation upon all pupils. As this writer very well recalls, many pupils were punished in the classroom if they omitted one of these Fridays, thus breaking their novena of first Friday communions. Here we have an example of numerology.

To return to Margaret's visions, she relates that she felt herself resting "a very long time" on Christ's bosom, "where He uncovered to me the marvels of His love, and the unexplainable secrets of His Sacred Heart." Christ informed Margaret that His heart could no longer "contain within itself the flames of its ardent charity."

Imagine! Only after sixteen centuries was a nun, Margaret Marie, enabled to reveal to the people the "precious treasures" of a physical organ — treasures of which they were unaware until then. Thereupon, Jesus supposedly requested of Margaret her own heart, placed it within his own where it was set on fire, and then returned it glowing to her bosom. The sentimentalism would be more than shocking were it not a pathetic revelation of an attempt to sublimate an experience denied those who take the veil.

In the next year Jesus was supposed to have appeared again to her in the exact spot, exhibiting on this occasion the five wounds of His body. They glowed like "radiant suns." This time our Saviour spoke to her about the ingratitude of men, commanded her to receive communion on the first Friday of each month, and promised her that she would become a participant "in the mortal sadness which I suffered in the garden of Olives."

Jesus told her that she should pray for sinners who have

aroused His anger and also for Peter, James, and John, who caused His heart to become bitter because they fell asleep in Gethsemane while He was in agony. Thus Jesus, who prayed for His crucifiers, was still so bitter against His favorite disciples, who were later persecuted for spreading the glad tidings of salvation, that only a nun after about sixteen centuries was capable of bringing surcease to His grief!

ASSELINE, A FRENCH WRITER, in an essay about Margaret Marie,² agrees with some earlier writers in supposing that the Jesuits, especially La Colombiere, confessor of Margaret and other nuns in the convent at Paray-le-Monial, were indebted to the writings of Goodwin, a famous English Puritan divine of the seventeenth century, for the invention of this new and degrading form of superstitious homage. He declares that Goodwin preached that the heart of Jesus, "that part of the body in which Christ had deigned to incarnate Himself," ought to be an object of special worship; and for proof of this assertion he refers in general terms to a Latin translation of Goodwin's *The Heart of Christ in Heaven Toward Sinners on Earth*, which proves that there exists a perfect harmony between Goodwin's views of the Heart of Jesus and those of Margaret Alacoque.

SPREAD OF THE CULT

The new worship of the Sacred Heart spread throughout the convent at Paray-le-Monial. Outside the walls of the convent, however, the cult met a great deal of opposition. The Jesuits, who today have complete control of the League of the Sacred Heart, and the heavenly treasures accruing therefrom, were in favor of the new devotion from its very inception. The Jansenists, however, adhering to a purer form of Catholicism, strongly opposed the cult of the Sacred Heart, styling the cultists "Nestorians." The latter were also called "Cardiolatrae" (Heart-idolaters) and

"Cardicolae" (Heart-worshippers). Notwithstanding all the opposition, the new cult spread far and wide within the course of about three decades.

From the start, the popes were wary in sanctioning the new worship. In 1755, Pope Clement XIII granted several churches permission to celebrate the Feast of the Sacred Heart. Not all in the hierarchy of the Church of Rome, however, approved of the new cult. The Bishop of Pistoia, Scipione Ricci, addressed a pastoral letter to his diocese in 1784, attacking *Cardiolatry* as a form of fetishism.

Pope Pius IX, in 1856, extended the Feast of the Sacred Heart to the entire Roman Catholic Church. But it was Pope Leo XIII who, in an encyclical letter entitled "Annum Sacrum" (Holy Year) and dated May 25, 1899, raised the feast to the dignity of the first class, which means that it was on a par with the Feast of the Nativity, Epiphany, Resurrection, and so on. Leo XIII also consecrated the entire human race to the Sacred Heart of Jesus.

According to Msgr. Coogan, "We pay special honor and homage to the Sacred Heart of Jesus Christ because His Heart is the symbol and the seat of Divine Love."³ Promoters and cultists of the Sacred Heart consider the heart as the organ of emotion. But "the heart is a pump for supplying blood to the whole body; it no more rejoices or grieves than the lungs, the liver, or the stomach. All our physical organs are involved in our complex of mental and emotional processes, some more directly than others; but to single out one of them as a sacred fetish, isolated from the rest, is a strange sort of idolatry."⁴

PROTOTYPE OF "CARDIOLATRY"

In the ancient Babylonian religion, the heart was one of the sacred symbols of Osiris when he was born again, and appeared as Horus, the infant God, in his mother's arms (Isis). The term for "heart" in Chaldaic is "bel."

(Continued on page 29)



EYES OF THE WORLD

Cupid Waits for the Generalissimo

By this time it is generally known that an agreement had almost been completed between Spain and American military officials which would have required an American service man on a Spanish base to be married by Spanish (Roman Catholic) Church authority. The plan leaked out and created a flood of criticism in this country. The U. S. State Department then stepped in to give assurances that no agreement would be made to impair the religious liberty of American service men.

More recently the Roman Catholic press has attempted to reassure the public that this was all a misunderstanding and that a service man and his fiancée could have a Spanish civil marriage. At least four marriages have been permitted in recent months on intervention of Franco. Presumably this should pave the way for a grand reception for this dictator — who first set the pattern of bombing open cities — when he comes to the United States on a diplomatic visit.

But the marriage question has had no satisfactory solution. Spanish law does not distinguish civil and church marriages. Dispensation from the Generalissimo is still required in each case for a civil marriage.

Can a Catholic Be President?

With the 1956 presidential nominations looming on the horizon, much thought and speculation is again being given to the choice of candidates. Concurrent with the political issue involved is the question of whether a Roman Catholic can be elected President of the United States. The American Institute of Public Opinion recently did some investigating.

The survey indicated that as far as a candidate's religious affiliation is concerned, seven out of every ten voters, or 69%, would vote for a Catholic "if he were generally well qualified and running for President as the nominee of their party," according to Mr. George Gallup. Twenty-three percent were opposed, and eight undecided.

Fifteen years ago, 62%, in response to a similar survey, agreed that they would vote for a Roman Catholic if qualified. The issue was precipitated in 1940 when former Postmaster-General James A. Farley, a prominent Catholic layman, was being considered as a possible Democratic candidate by those Democrats opposed to a third term for President Roosevelt.

It is interesting — and perhaps highly significant — that the poll revealed that today's young peo-

ple are considerably less prejudiced than their elders toward the idea of having a Roman Catholic in the White House. Reports Mr. Gallup: "More than eight out of every ten voters (83%) in the 21-to-29 age group say they would vote for a Catholic nominee, compared to 56% of those fifty years and over."

With Senator McCarthy on the political scene, the issue is far from being dead.

"... Try, Try Again"

Representative James W. Spurgeon, a member of the Disciples of Christ denomination, sponsored a bill recently, in favor of parochial schools, which was introduced in the General Assembly at Indianapolis, Indiana. If passed, this measure would permit the transportation of parochial school pupils in public school buses in sixty-six of Indiana's ninety-two counties.

Aid and More Aid

A long-distance call to the office of Protestants and Other Americans United in Washington, D.C., disclosed the following: "There is a bill before the Maryland legislature to transport children to parochial schools in Talbot County, and when we oppose this as an entering wedge for larger aid, the supporters tell us that the parochial interests have never asked for anything but transportation." The informant asked pointedly, "Is that true?"

The inquirer was promptly furnished with abundant material proving it is not true. In state after state aid has been asked for church schools in the form of health services, lunch subsidies, salaries of garbed teachers, favorable (to the church) leases of church property for public school purposes, and re-zoning of church property profitable to the church but damaging the adjoining private property.

The Maryland proposal, applicable to a single county, is purposefully drawn to divide and weaken the opposition which would arise to a state-wide law.

The Church and Public Funds

Most churches in America do not seek public money, but a different philosophy that attracts some is seen in the experience of the War Claims Commission. This was established by Congress in 1948 to care for war damages suffered by religious organizations with headquarters in this country.

A claim presented to the Commission by the Archbishop of Manila was rejected because (1) the Roman Catholic Church in the Philippines was not responsive to ("affiliated with") any authority in this country; (2) no missionaries had been sent from any religious organization in this country to serve the Roman Church in the Philippines, and (3) no money had gone from any religious organization in this country to the Roman Catholic Church in the Philippines.

To reverse this decision a bill was introduced into Congress in 1953 to make any religious organization in the Philippines an affiliate of any religious organization of the same denomination in the United States. This bill was defeated.

Nevertheless, as late as March 28, 1955, the Commission had to rule, for the third time, against this claim, reduced from \$30,000,000 to \$6,000,000. Though Bishop Sheen himself attempted to press home the justice of the claim, the last decision of the Commission was unanimously adverse.

Gaps in the "Wall of Separation"

The lay press has lately given extensive news coverage, run pictures of riots and peaceful mass demonstrations, and even extended its editorial comment to the struggles going on between church and state over the schools in Argentina, Belgium, and West Germany. The disorder in Brussels and other Belgian cities climaxed a strike of almost a million children in the church schools of that country. These cases of turmoil finally and inevitably turn up wherever there is a breakdown in the "wall of separation" between church and state.

Papal Commission Studies Films, Radio, and TV

News from Vatican City recently revealed that Pope Pius XII has granted approbation for the formation of a new pontifical commission to study problems involving the cinema, radio, and television, especially as they may exert an influence on faith and morals. The former Papal film commission will be replaced by the new one.

The last issue of the *Acta Apostolicae Sedis*, official publication of the Church of Rome, carries the statute which approved the new commission last December 16. In conformity with the statute, there will be a presidential council and an executive committee. Bishop Martin John O'Connor of Scranton, Pennsylvania, currently rector of the Pontifical North American College, Rome, Italy, for seminarians studying for the priesthood, has been appointed president of the new commission for a period of six years. He had been president of the old film commission.

Mother Takes a Back Seat

Although Roman Catholics deny that Mary had any children after the birth of Christ, nevertheless they are directing more and more honor and homage to her as mother of all. In fact, Mother's Day itself may soon be transliterated in Roman Catholic parlance as Mary's Day.

An example of where the emphasis is being placed is the Saginaw (Michigan) celebration, which honored the Blessed Virgin at a citywide service conducted at a local shrine. The annual event included a candlelight procession, an "Animated Rosary," and a coronation ceremony. Pilgrims taking part recited the Act of Consecration, acknowledging the Virgin Mary as their queen, advocate, and mother.

Transportation or Protection?

In what appears to be a concerted drive on the national level to insure public school transportation for parochial pupils, Missouri's three highest Roman

Catholic dignitaries urged state legislators to support a bill favoring such extended bus service. Telegrams containing the plea went to every member of the House and Senate.

"Do not allow yourself to be intimidated," urged the Bishops. "Protecting children on the highways in no wise violates the principle of separation of church and state to which we fully subscribe. We are convinced that the majority of Missourians recognize the justice and reasonableness of this bill and that they will fairly accept it."

French Progressivist Organ Proscribed

The wheels of the Inquisition, a sectional office of the Congregation of the Holy Office, continue to roll.

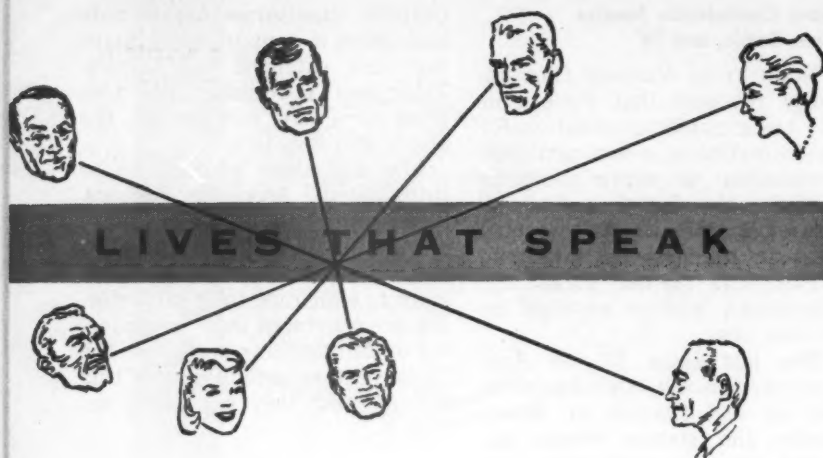
On February 9, the Holy Office in Rome, whose main work is to care for the preservation of faith and morals, proscribed a French Review entitled *La Quinzaine*.

As an organ of a group of Catholic progressivists in Paris, it exerted considerable influence in certain intellectual quarters, having attracted a great deal of attention in recent times because of its defense of worker-priests.

As a matter of fact, about thirty of these priests have not as yet conformed to the prescriptions that emanated from the Vatican toward the latter part of 1953 and are continuing their activities in the same way as in the past.

Another Setting for a Tired Story

The Rev. Anthony Rivas, O.F.M. (Order of Friars Minor, a Franciscan Order in the Church of Rome), said that the Cross of Peace, originally from Jerusalem and blessed there, was the cause of miraculous cures on a tour throughout Mexico. Reverend Rivas is a representative of the Custodian of the Holy Land. The Franciscan priests have custody of various shrines in Palestine. On three occasions, according to a report, a huge cross allegedly appeared in the skies.



THE LOST ILLUSION

This is the story of the Church that failed the Professor—a story of disillusionment all too common among those who equate

Christianity with institutions and dogmas, philosophies and rituals, instead of with a Person, Christ the Redeemer.

by Christian P. Richard, Ph.D.

I WAS A PROFESSOR of Comparative Religion and related subjects in the State University of Iowa Catholic Chair from December 1934 to June 1939. What I learned during this period is far more important than what I taught. After spending a week in Rome in 1937 at the invitation of my Bishop, I came back with the conviction that the focal point of world Catholicism is no longer in Rome but in the United States of America, and that this shift, which started about three decades ago, is due essentially to the Communist Revolution. It is with this in mind that one can gain the true historic perspective with regard to the methods and aims of anti-Communist action by Roman Catholic forces in America.

To give my story its true significance, I shall try to set it into my own background of Roman Catholic experience.

ON THE NORTHERN MARCHES of Switzerland, near the German border, on a wooded hill, there is a charming glade of about seventy acres — Fontaine, my ancestors' farm, where I was born at the turn of the century. The neighboring town, Charmoille, was entirely Roman Catholic. There was no Protestant Church, in fact, no Protestant service of any kind, and a Gospel meeting was something entirely unknown. My parents were Protestants, but the encompassing influence of Catholicism was decisive in every field of public life.

Catholicism as it was taught in the public school was my first significant introduction to the Roman religion. Monsieur le Curé (the priest) was a man built on so large a scale that he would have been frightening to us children when he appeared in the classroom if it had not been for

his face, into which his benevolent nature seemed to have chiseled an impression of unusual dignity and kindness. There was in the atmosphere created by his presence and his words something enchanting and contagious. Catholic piety was like a river reflecting in its steady and slow-moving stream the roofless immensity of another world. It gave the almost fairy-like feeling of being compassed about with the living spirit of the dead bent over one in constant prayer.

This colorful and throbbing realism pinions the mind of a child to certain supernaturalistic forms forever. It creates a consciousness of the spiritual meaning of the world that will cling to the mind long after it may have rejected most of the Church's dogmas.

That is what happened to me when I left those twisted hills of Northern Switzerland to become a student.

THE INFLUENCE OF BABBITT

College and university life in London, Geneva, Paris, and Harvard brought me into a new kind of mental communion. At Harvard where I had the good fortune to secure a student-instructorship while I was pursuing my studies, the unexpected and destiny-shaping event was a course by Professor Irving Babbitt on Democracy and Leadership. Babbitt was an anti-democrat of the aristocratic type and an admirer of Roman Catholic leadership, though himself a Protestant. He started in the halls of Harvard University a double movement of anti-democratic influence and Roman Catholic sympathies.

Irving Babbitt was an orator. His art of giving metaphorical expression to abstract ideas, his elegant diction, and his unusual faculty of throwing his whole personality into his verbal action made him almost irresistible to the large audiences that crowded around his chair in Sever Hall.

This was indeed more than a course in Comparative Literature, as announced in the catalog; it

was a challenge — a very unusual challenge to American ears. After having accomplished a lucid, precise examination of American democracy — a sort of qualitative analysis in the raw — he would begin to chart the ways of the future.

"Circumstances may arise," he would say, "when we might esteem ourselves fortunate if we get an American equivalent of a Mussolini; he may be needed to save us from the American equivalent of a Lenin." This was generally followed by the prophetic comment that the establishment of an American Mussolini would not be easy. Powerful help would be needed at the switch. But the promoters of a Fascist dictatorship would be likely to find all the necessary assistance by placing themselves under the guidance of the Jesuits.

He wrote what he often said in the classroom: "The choice to which the modern man will finally be reduced [if it comes to a choice] . . . is that of being a bolshevist or a Jesuit. In that case (assuming that by Jesuit is meant the ultramontane Catholic) there does not seem to be much room for hesitation . . . In fact, under certain conditions that are already partly in sight, the Roman Catholic Church may perhaps be the only institution left in the Occident that can be counted on to uphold civilized standards."

Thus spake Irving Babbitt.¹

When I handed him my first term paper on "Democracy and Leadership," he made a suggestion: "Why don't you return to the University of Paris and write a thesis on democracy and leadership?" I liked the idea and took immediate steps to return to the Sorbonne.

"INTEGRAL HUMANISM"

The first man I met there upon my arrival was Professor André Lalande, the Director of philosophic studies, to whom Babbitt had introduced me by letter. Dr. Lalande is a rationalist and a gentleman of the highest order, somewhat reserved, yet of pleasing access. He is outstanding in

the academic field — an epoch-making philosopher in that he was the first to take an effective stand against the "illusions of Darwinian evolutionism."² His theory of *involutionism* as opposed to the sweeping claims of Darwinian evolutionism was a relief to my own mind. I had been rudely shaken in my faith in a personal God by Herbert Spencer's exposition of Darwinism.

THERE WERE AT THAT TIME around the Sorbonne and the Catholic University of Paris frequent discussions about two kinds of humanism — anthropocentric humanism and theocentric humanism. Professor Jacques Maritain was then already an undisputed master of something that was making news in that windswept field between religion and philosophy — what he called *integral humanism*, or theocentric humanism.

This new ideology — or shall I say *method*? — was like an amphibious landing place between the Roman Catholic Church and the world, a peripheral zone of Catholicism offering something like a universal meeting ground for all spiritually minded men and women regardless of their particular creeds. In this light, Catholicism appeared to me for the first time as the hope of the world. The way to Rome was inviting, companionable, ostensibly modern, winding cautiously over bottomless theological canyons, venturing up to the dazzling peaks of science and philosophic speculation, going down to the immense valley where the laboring masses of the world battle desperately for distributive justice.

If that was the road leading to Rome, who could refuse to take it? Was not Maritain's *integral humanism* the prudent and flexible philosophy of the future? Could not the first basis for a theocentric humanism be found everywhere? Why should the Protestant world and, beyond Christianity, the whole monotheistic world not welcome united action on so broad and promising a foundation? It was then my

conviction that it could and should be done.

But was Professor Maritain's *integral humanism* essentially a Roman Catholic position, or would it ultimately run into conflict with the Roman hierarchy?

THE AMERICAN CHALLENGE

The second edition of my thesis at the Sorbonne was published under the title, *Humanism in America and Similar Trends of Thought in France*.³ It so happened that a copy found its way into the hands of Dr. Norman Foerster, Director of the State University of Iowa School of Letters. After reading my thesis, Dr. Foerster invited me to the University of Iowa as a special lecturer on humanism.

Dr. Foerster possessed the art of inducing men who held ideas different from his own to talk freely with him. Before I was ready to leave (I had spent my first evening in Iowa City with him), he had already given me the facts about the Iowa School of Religion quite objectively, adding that the Roman Catholic Chair in that institution was vacant and that he would be glad to introduce me to authorities.

My first meeting with Bishop Henry P. Rohlfman (now Archbishop of Iowa) at his episcopal residence at Davenport was most gratifying. He was sitting in his armchair after dinner, serene in the evident consciousness of his God-given power to rule over the minds and souls of men. This great champion of the Roman Catholic cause had a good, active mind and a lot of practical ideas. His thoughts were running deep, but in one channel only — Catholic propaganda, and its most effective methods. One of them, and not the least important, was the placing of men and women of talent in strategic positions, such as public education, politics, and the movies.

Passing with easy transition to the main object of our meeting, the prelate said in his kind sacerdotal voice: "So you think you might like to undertake the work in the Catholic Chair?"

"It certainly looks challenging," I answered cautiously. From my conversation with Professor Foerster I was beginning to consider the possibility of a career in America, and I fell to thinking of Jacques Maritain and his *integral humanism*. Why not try something like that at the University of Iowa? Perhaps the Roman Catholic Chair was the place to bring out, in timely topics and international forecasts, the great humanist idea of a world culture that would be taken up by all nations, civilizations, and religions as the unifying culture of mankind.

I accepted the position.

THE CATHOLIC CHAIR

I had come into an order of things which I had not suspected existed in an American State University. The beginning of my career as a college professor in America was rather unique in this sense, that the Roman Catholic Chair in the State University of Iowa is, as far as I know, the only Catholic Chair of its kind in the United States. I was now occupying a dual position as a salaried employee of both Church and State — teaching Comparative Literature in the School of Letters and Comparative Religion in the School of Religion.

This was a rare combination. It looked like unlimited opportunity to "make friends and influence people," and it left me so full of wonder and determination that I did not think of difficulties. But difficulties existed; they existed in the minds of my col-

leagues, as I was to find out soon enough when I tried to interview them to seek their support. Most of them were of the opinion that Church and State should remain separated, though they were willing to admit that it could be the privilege of a State University School of Religion to lead the way to a universal conception of religion and to an order of life free from dictatorship—spiritual as well as temporal.

MY COLLEAGUES of the philosophy department were evidently disturbed by certain propositions rejected by Pope Pius IX in his *Syllabus of Errors*. They had wit enough though to keep their objections gracious. Professor P. said to me one day quite casually:

"I suppose I should be cautious about objecting to what has been applauded by so many millions. I feel like a man who has to avow some defects in the character of a beloved ancestor whose memory and achievements still are a source of inspiration to him. You see what I mean: in a sense, the Catholic Church is the Mother of us all."

"Well, that is interesting," I said with a smile and an inquiring look. "You should be a Catholic."

Looking at me significantly, my friend P. then asked me a question which in my mind had no answer: "I wish you would tell me how you expect your colleagues on this campus to take the *Syllabus of Errors*. This would appear to many of us quite

a pertinent question to ask, since we now have as an integral part of the State University of Iowa a Roman Catholic Chair under the jurisdiction of the Pope, as all Catholic enterprises have to be."

THE *Syllabus* is a compendium of eighty propositions branded by Pope Pius IX as representing the errors of modern civilization. It rejects, with significant epithets: liberty of speech, liberty of the press, liberty of worship; the free exercise in "countries called Catholic" of any other religion; and human reason as the arbiter of truth and falsehood. And it declares that:

It appertains exclusively to the ecclesiastical jurisdiction of Rome to direct the teaching of theological subjects;

Philosophers should submit to the authority of the Pope;

In the case of conflicting laws between State and Church, the Church law ought to prevail;

The direction of public schools belongs primarily to the Church, not to the State;

The Church ought not to be separated from the State, and the State from the Church;

It is expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship.

The concluding proposition of the *Syllabus* was that the Pope may not and must not reconcile himself with and adapt himself to progress, liberalism and modern civilization.

Dr. Christian P. Richard, educator, author, professor of European languages and literature, has had a varied and distinguished career, which has taken him to college and university campuses in both Europe and America and has led him into association with some of the best-known minds of our generation, including such men as Irving Babbitt, Jacques Maritain, and Will Durant.

During this lifelong journey between the shores of various intellectual experiences, Dr. Richard drifted into a number of isms in his quest for truth and spiritual fulfillment, among them nominal Protestantism, modernism, skepticism, humanism, Roman Catholicism, and cynicism. It was in this last port that the Divine encounter

took place, and the humanist-Christian found that, contrary to his former convictions, he had never really known Christianity or its Author, Jesus Christ.

This was nine months ago. "I was completely upset in my plans, like Paul on the road to Damascus," he writes. "I had been active for a number of years as the executive secretary of the International Society on Standards . . . That phase of my life is closed. I must find the right words to tell my colleagues why it is so."

The rest of the story he tells in two chapters, the first of which is presented here in published form for the first time.

OBJECTIONS ARE RAISED

The following statement addressed to me, in 1938, by the Chairman of a mixed discussion group sums up the objections that were current on the campus: "The Catholic Chair in the State University of Iowa stands for the *Syllabus*. The *Syllabus* says 'No' to the principle of separation of Church and State, where the University says 'Yes'; the *Syllabus* says 'No' to freedom—freedom of thought, inquiry, discussion, and teaching, in short, academic freedom—where the University says 'Yes'; the *Syllabus* says 'No' to the validity of reason in the search of truth, unless it is guided by Catholic dogma, where the University says 'Yes.'"

This amounted obviously to a sort of extraterritorialization of a part of the State University of Iowa, placing it under the direct authority of the Pope of Rome, and thus creating a situation which to some legal observers seemed quite contrary to the Constitution of the United States of America. A retired professor of law wrote to me:

"I have many highly esteemed Roman Catholic friends, but I must admit in all candor that the presence of the Catholic Chair in our State University justifies concern. If the Roman clergy were permitted to set up positions of this kind in our State Universities, the United States might easily be drawn into a struggle with the Roman hierarchy. Religion is a necessary part of our educational program, but so is thinking and free inquiry. For anyone to give up the government of his conscience, mind and soul to one man, recognized as infallible, amounts not only to giving up personality and progress, but also it lays the basic condition for a possible Fascist mobilization..."

The above statements show that the Catholic Chair had created on the Iowa Campus a center of contradiction. Two opposite notions of value about politics, culture and religion were crossing and jostling each other on this intellectually active campus,

without altering (at least for the time being) respective positions.

This explains why I failed to win the support of my colleagues for this enterprise of the Roman Catholic Chair.

TENSE MOMENTS

The Catholic Chair was meant, no doubt, as an instrument of propaganda, according to the more modern methods of the Sacred Congregation of Propaganda. (By way of information, the Palace of Sacred Propaganda in Rome houses laboratories of world intelligence and propaganda which are unequalled. The Palace of Propaganda is, in fact, the innermost core and center of gravity of World Catholic Action.) Ironically enough, non-Catholic students, who did not take Catholic claims for granted, insisted on making the Catholic Chair a sort of clearinghouse where these claims could be ironed out — debated, justified or disposed of. These were tense moments. The questions asked, and the arguments designed to neutralize traditional scholastic syllogisms, would fill a volume.

MY MOST UNFORGETTABLE STUDENT was a man from Des Moines, a genial person with warm black eyes, a flair for bright ties and checkered coats, and the athletic build of a quarterback. He loved rolling words, marching sentences, and occasional barbed phrases on which he impaled what he called "false ideas," though he was far from

knowing exactly what he meant by that. To him Roman Catholicism was just one of those winds of doctrine playing throughout the campus.

One day he came to my office and said in his bold gridiron jargon: "Give me the low-down on Catholicism." This man who had risked all the breakable parts of his large frame playing football was now moving in on me with a question like a football player running for a touchdown.

"Well, what seems to be the difficulty?" I asked.

"I — excuse me, Dr. Richard," he drawled. "I — my girl friend is a Catholic — I would like to find a ground on which I could read my own beliefs into hers."

"To what extent have you been able to do that?" I inquired.

"It's the infallibility of the Pope that sticks me," he said, biting his under lip and twiddling his fingers nervously like a man who knows that with a Catholic girl there is, on the chapter of religion, only one way — her way. The only thing that saved me from being a barefaced liar about the Pope, in whose infallibility I had never believed, was a telephone call. There ended our first and last conversation on infallibility. I learned later that he married his Catholic girl, giving her his soul to do with as she liked.

I knew I was coming to grief: things were cumulating to a climax as if an invisible hand had been arranging ideas and events in such a way that each would rise above its predecessor in force and concentrated finality, up to the ultimate event in the drama of my career as the Roman Catholic professor on the Iowa Campus.

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¹ Irving Babbitt published his views on this subject in *Democracy and Leadership* (Boston, Houghton Mifflin and Company, 1924).

² *Les Illusions Evolutionnistes* (Paris, Alean, 1898; new edition, 1930).

³ *Le Mouvement Humaniste Américain et les Courants de Pensée Similaires en France* (Nizet & Company, 3bis Place de la Sorbonne, Paris, 1934).

⁴ Reproduced unabridged, with permission, Italics mine. C.R.

⁵ *Christendom*, Fall issue, 1938.

(To be concluded)

question ? mark

Question: I have heard that according to Roman Catholic morality anyone who believes he is underpaid in his work may steal from a company or employer in order to cover his loss in salary. Is this true?

Answer: Indeed, the statement is entirely true. However, in the moral theology of the Church of Rome, reimbursing oneself in the case presented above is not called stealing but "occult" or "secret" compensation. In other words, anyone working in a shop, factory, or office who is convinced that he is really unjustly treated and is not receiving enough pay for his work, may take something from said place, such as tools, paint, etc., in order thus to compensate himself for the loss in salary. All justice and propriety must be observed in such matters. The moral consequences of such teaching are frightful. (See for example: Merkelbach, O.P., *Summa Theologiae Moralis*, Vol. III, Paris, 1935, pp. 432-434, nos. 413-416)

Question: Does the Roman Catholic Church teach that mental reservations or "white lies" are not sins?

Answer: Yes. The teaching goes as follows: One who is asked about something which it is expedient to conceal can say: "I say not," that is, "I say the word 'not,'" since the word "I say" has a double sense; since it signifies both "to pronounce" and "to affirm," in this case "I say" is the same as "I pronounce."

A poor man who has hidden some goods in order to maintain himself can reply to the judge that he has nothing. In the same manner an heir who without an

inventory has concealed some property, if he is not bound to satisfy creditors with this property, can reply to the judge that he has concealed nothing, understanding "of the property with which he is bound to satisfy (the creditors)."

A creditor can assert with an oath that nothing has been paid to him on an account, even though in fact a part has been paid, if he himself has a loan from another person which he is not able to prove; provided, however, that he does not swear that this sum is due him on that account, and that he does not inflict injury upon the other former creditors . . .

It is permissible, according to Roman Catholic morals, to swear to anything which is false by adding in an undertone a true condition, if that low utterance can in any way be perceived by the other party, though its sense is not understood; not so, if it wholly escapes the attention of the other. (See Noldin, S. J., *Summa Theologiae Moralis*, Vol. II, Romae et Neo Eboraci (New York), 1936, pp. 579-584, nos. 639-641)

Question: Is the "boycott" of recent origin in the Church of Rome?

Answer: No, it is not. Boycotting was invented by Pope Alexander III, in the III Council of the Lateran, Chapter 27, in the year 1179.

The canon or law reads thus: "We decree that all heretics, and those that defend them, and those even who receive them, shall lie under anathema; and we prohibit all men under pain of anathema, from admitting such into their houses, or allowing them to subsist on their lands, or giving them

any assistance, or even transacting any business, as buying or selling with them . . . Moreover we command all the faithful to make war with great hardihood against such pests of society, and to protect all Christian people against them; and we grant to such remission of all their sins, for doing so. Moreover, we will that all the property, goods, and chattels of heretics and of their defenders and receivers, be confiscated; and that they themselves shall be seized and sold as slaves," etc.

Question: Mention has been made in our circles of a Popess Joan. Was there ever a woman Pope ruling the Church of Rome?

Answer: Roman Catholics are very touchy on this subject of Pope Joan. But historical records are stubborn. Protestants are blamed for inventing the story for propaganda purposes, out of animosity for the Church of Rome. Let us inquire into some of the documents.

Marianus Scotus, a famous theologian of the 10th century and a loyal Romanist, declares in his *Chronicles*: "Leo IV has, as his successor, a woman named Joan, who occupied the throne of Peter during two years, five months and four days."

Literally hundreds of chroniclers and writers relate in detail the time, place and other circumstances of the female Pope, and they are not writers of a subsequent age, but those who lived from the time of her appearance on the papal throne onwards.

Platina, keeper of the Vatican Library under Pope Sixtus IV (in the year 1471) in his *Lives of the Popes* said of Joan VIII (the

title under which Pope Joan ascended the papal throne), that he "could not omit the relation, because almost all men then believed it to be true."

The date of Joan's succession to the "Chair of Peter" is recorded as 855. She was charming, pretty, talented, and learned. At an early age she affected male clothes. Attaining numerous accomplishments, she drifted to Rome, where she achieved distinction and popularity. Upon the death of Leo IV, she was elected Pope. Her day of reckoning appeared, when, during a solemn procession through the streets of Rome, she gave birth to a child, and passed into the beyond.

In 1493, at Florence, Italy, Theodoric of Neim, secretary to Pope John XXIII, discovered a work entitled "The Privileges and the Rights of Emperors," which he published and enriched with notes. One of these notes contains the following:

"Joan. . . was delivered of a boy during the progress of a solemn procession, near the Temple of Peace, where, in commemoration of the event, a statue in marble was erected."

Pope Sixtus V, in the year 1585, had this statue of Joan thrown into the Tiber, but another statue of Pope Joan embellished the Cathedral of Siena. Launoy and Mabillion say that they had seen it. Dr. John J. von Doellinger, historian and theologian, who refused to bow to the new dogma of the infallibility of the Pope during the Vatican Council (1870), although discarding the story of Pope Joan as a figment of the imagination, nevertheless asserts that "In the 15th century hardly any more doubt about her shows itself. Quite at the beginning of the century the bust of Pope Joan was placed in the Cathedral of Siena, along with the busts of other popes, and no one took offence at it. The Church of Siena, in the time that followed gave three Popes to the Roman See. . . Not one of them ever thought of having the scandal removed. It was not till two centuries later that, at the pressing demand of Pope Clement VIII (c.1600) Joan

was metamorphosed into Pope Zacharias."

The bust of Pope Joan was placed in Siena between those of Leo and Benedict and the following words were inscribed beneath:

"Joannes VIII, Femina de Anglia" (Joan VIII, An English Woman).

According to records Joan had English parents, being born at Mayence. No convincing arguments were ever advanced as to the non-existence of Pope Joan. On the other hand, the tradition, both oral and in writing, is overwhelming. There is extant a plethora of historical data that cannot be explained away.

Question: When was the use of images introduced into the Church of Rome.

Answer: The employment of images was originally foreign to worship and excluded from the churches of the Christians in the first centuries. The early Christian Fathers believed that painting and sculpture were proscribed by the Holy Bible, and that they were consequently evil arts. Although the Second Council of Nicaea, held in 787, declared that the use of images had always been adopted by the church, there are abundant proofs to show that the actual worship of them was not indulged in until the 4th century, when, on the occasion of its occurrence in Spain, it was condemned by the Council of Illiberis (Elvira) about the year 310 (the exact date of the Council is disputed). During the 5th century the custom of allowing images in churches became widespread, and in the 6th century it became prevalent. The common folk, who had never been able to understand doctrinal mysteries, found their religious needs satisfied by having recourse to these effigies. They believed that the saint is present in the image, though thousands of the same type were in evidence everywhere, each possessing an equal and exclusive right to the spiritual presence. Paganism, in the form worship of idols, had reappeared. These statues and frescoes had reinforced the teaching concerning the invocation of departed saints, which attained

great prominence in the 5th century.

Question: On various occasions I have encountered in your magazine, the CONVERTED CATHOLIC, references to the Creed of Pope Pius IV, and also in other periodicals and books. Please explain briefly what this Creed is.

Answer: The Creed of Pope Pius IV is actually an epitome of the teachings of the Council of Trent (held from Dec. 13, 1545 to Dec. 4, 1563). This creed was adopted at a time when the doctrines of the Reformation were already widely disseminated throughout Europe, and joyfully accepted and maintained by the young Protestant churches of many lands. The Council of Trent was the answer of the Church of Rome to the Reformation. The newly recovered truths of the Glad Tidings of Salvation were branded in its canons and decrees as pestilent heresies, and all who held them were condemned. In opposition to the Reformation doctrines, the new creed was formulated and accepted.

The importance of the Council of Trent "depends upon the considerations, that its records embody the solemn, formal, and official decision of the Church of Rome—which claims to be the one holy, catholic church of Christ—upon all the leading doctrines taught by the Reformers; that its decrees upon all doctrinal points are received by all Romanists as possessed of infallible authority; and that every popish priest is sworn to receive, profess, and maintain everything defined and declared by it." (Guinness, D.D., F.R.A.S., Grattan, *Romanism and the Reformation*, London, 1891, p. 80)

The Creed of Pope Pius IV contains twelve articles not merely unknown to the early church, but, for the most part, contrary to what it received from Christ and his apostles, and destructive of it. According to the *Catholic Encyclopedia*, (Vol XII, art. "Pius IV," p. 129) the name of Pius IV "is immortally connected with the Profession of Faith, which must be sworn to by everyone holding an ecclesiastical office." END

The Skeleton Rattles

According to the Sydney "Catholic Weekly" the Russian Embassy in London is buying up all the rare early editions of St. Thomas More that it can for the Stalin Museum in Moscow.

The report states that: "By falsely interpreting his great classic work, 'Utopia,' the Russians claim that Communism owes part of its inspiration to the Catholic saint."

Whether or not such an interpretation could be placed on More's work is debatable, but in "Utopia" mercy killing is certainly suggested, much to the embarrassment of the Roman Catholic Church.

The Rock, Sept. 9, 1954

"Nothing to Fear but Fear..."

Dear Sirs: I have your letter regarding the scheduling of an ex-priest in this area in May, but I have so many businessmen in my congregation who feel the fear of reprisals were they to back something like this that I must pass it up.

However, in talking with another pastor yesterday, I discovered they plan to schedule him in some of their churches when he is here. I hope it can be arranged so he will be in our city as I am sure he has a message that is needed here, and if so I will do all I can to advertise the meeting and urge attendance. They do not have many businessmen in their group here so the danger of reprisals is less than in ours.

I have heard very good reports of your man who was in ——— last fall. We need more of those meetings in the state. Sincerely, Rev. ———. (Letter received recently by Christ's Mission.)

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Collection Plate Replaces Bingo

To dramatize the effects of the police ban on bingo games, a Roman Catholic parish in Rockaway Beach, Queens, will have a "No-Bingo Collection" next Sunday.

At all masses yesterday in St. Camillus Church, the parishioners received envelopes for the special collection. The envelopes had printed on them the numbered squares of a bingo card.

"We regret that this is necessary because the politicians have closed down our bingo game," an announcement said. "Inasmuch as 80 per cent of the yearly cost of running our parish school was defrayed by receipts of the weekly bingo game, we ask everyone to be generous so that we will be able to meet the bills for running the school."

New York Times, Feb. 14, 1955

Does Beer Belong

A Catholic school in Welby, Colorado, near Denver, has filed an application with the Colorado Liquor Commission for a license to serve 3.2 beer in the school gymnasium. Church officials said they wanted the license so that they could "pep up" their bazaars and socials which take place "once or twice a year."

Prophecy, Nov. 1954

Selma, Tex. (UP) — The Rev. B. N. Galle, pastor of Our Lady of Perpetual Help Catholic Church, complained to officers yesterday that burglars broke into the church Tuesday night and took 30 cases of beer stored there for picnics.

Arizona Republic, Sept. 3, 1954

Wine and Religion in the Same Breath

To those non-Catholics who regard wine as an intrinsically evil invention of the devil, we would submit the following data, collected and memorialized on two sets of windows in Rheims Cathedral. The windows tell the story of how champagne is made and link up the everyday life of the vintner with the religious symbols of his trade.

The pictures start with a vintner surrounded by the paraphernalia of champagne making. Above him are the two saints of the trade—St. Vincent, patron of vineyards, and St. John the Baptist, traditional patron of coopers. Then is depicted the changing of water into wine at Cana. The picture is crowned by the wine press symbolizing the Eucharist, with the Blood of Christ collected in a chalice.

The windows were given by the champagne industry to mark the 40th anniversary of the work of restoring the cathedral—shattered by shells during World War I.

"It has always been a tradition of Christianity to bring the different trades and professions into the design of the cathedral and to make religion a part of all the occupations," said Archbishop Mermottin of Rheims when the champagne industry suggested their gift.

Our Sunday Visitor, Jan. 9, 1955

Password to Safety

(Continued from page 13)

of political parties, of syndicates, of social strata have only created a world of confusion. Men organize themselves into a diversity of groups and sects, but soon someone declares himself as leader of the crowd and announces his aim: "We shall all be brothers, if you wish, and insist upon it, but on condition that I be the oldest brother, and all the rest come after me, and that society, our common mother, honor my birthright and my services by giving me a double portion."

By way of example, we establish a community of nations and the first thing we do is to classify the peoples of the world into big and small, and some of us call ourselves the Big Brothers. Then those who are small grow in suspicion, and desiring to become great they work untiringly to crack the teeth of the mighty lions.

We build a palace at Lake Success, the United Nations headquarters for peace, and we turn these nations into a colony of people so disunited and unsuccessful that war becomes ever more imminent. In fact, while we talked peace, the fresh young blood of our boys was being shed on foreign soil, and we discovered to our horror that we were suffering battle casualties in Korea at a rate higher than in the previous world cataclysm.

WHO IS MY NEIGHBOR?

No brotherhood can be established under the law of the jungle. The first commandment given was to "love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." Attached to it was this short sentence: "And thy neighbour as thyself." The young lawyer asked the question, "Who is my neighbour?" and Christ gave the answer in the story of the Good Samaritan. (Luke 10:29-37)

But before this preaching can be seen in action, man must recover his balance and be restored into the image of His Creator. God is love. If man is created in

His image, he must live in love. The only place where this love can take root and flourish is in the heart.

But who plants good seed before ridding the soil of thorns and weeds? In the words of Jeremiah (17:9), "The heart is deceitful above all things, and desperately wicked," and Christ Himself said, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Oh, the need of a new heart! O that everyone might pray the prayer of the Psalmist: "Create in me a clean heart, O God."

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WHEN the King of England, deeply concerned over the nation's ills, called two of the empire's greatest economists to suggest a remedy, they concluded that England's problems were primarily spiritual and recommended the applied practice of Ezekiel 36:25-31:

"Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

"And ye shall dwell in the land

that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleanness; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen."

There is no possible brotherhood without paternity, and the only way to gain the paternity of God is to receive Him: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John 1:12)

CHRIST spent His last days and moments teaching His disciples the unavoidable necessity of living in brotherly love and the secret for its attainment. "Abide in Me, and I in you," He said. "As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love... This is My commandment, That ye love one another, as I have loved you." (John 15:4, 9, 10, 12) Only in obedience to the Master's voice can hate be overcome, selfishness conquered, and love established.

Two dogs are fighting over a piece of bone. They are growling. Their master calls them and they recognize his voice. They leave the bone and follow the master. The secret lies in devotion to one person.

The secret formula to unite men is love. Christ said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another."

RECONCILIATION OF MAN TO LIFE

According to the Scriptures, the last enemy is death. An old legend tells how criminals were punished by being chained to the body of their murdered victims.

Exhausted by the burden of corruption and asphyxiated by the repugnant odors, the murderer would fall upon the decomposed remains of his victim. It was this tragic picture that moved the Apostle Paul to cry out in desperation: "O wretched man that I am! who shall deliver me from the body of this death?"

Man's anxiety has always been to conquer the specter of death. It is not so much what he is going to have in life, but how long he is going to live, that preoccupies his entire existence. In the story of the rich fool, his momentary happiness of possessions was subservient to the duration of life, and his tragedy consisted precisely in the shortness of his pretended enjoyment: "Thou fool," God said unto him, "this night thy soul shall be required of thee." (Luke 12:20)

Sooner or later man realizes that life is of greater value than things, possessions, name, fame, and even health. His daily struggle is for the conquest of life and triumph over death.

Men have asked why we have to die and why we cannot live forever, and many men have tried to discover the mystery of life. Who invented death and miseries? God is the Author of life, but man's disobedience has caused his own death. Sin is spiritual suicide, and the Bible itself states that the wages of sin is death. There is no other way to obtain life unless the genuine seed is planted by the hands which originated life.

A SCIENTIST has reported how after years of experiment he finally succeeded in creating a perfect grain of wheat. All parts and substances of which it was composed were scientifically blended with mathematical exactness. He planted the seeds of his creation once, twice, a hundred, a thousand times, but every time his seeds became rotten. However, when he planted natural seed, the mature wheat from the fields, the plant germinated in due time.

Where is the secret of human life? Christ said, "The words that

I speak unto you, they are spirit, and they are life." (John 6:63)

There is no other hope. Christ is the only hope of the world. We see Him in action every time man puts faith in His power.

An Indian man lay dying in the hills of the Andean regions of Peru. The priest standing in front of him was trying to persuade him to confess his sins to him. Could the priest's absolution secure the reconciliation of God?

Long before this time the man had heard us preach the Gospel message once. The Word of God was still ringing in his heart. Confronted with death, trying to choose between the priest and the written message, he finally decided to investigate the truth. Through the medium of a telegram he inquired of us where he could find eternal life.

Soon our answer reached the agonizing man: "If you confess your sins to God, He is faithful and just to forgive you your sins, and the blood of Christ will cleanse you from all unrighteousness." (I John 1:9) The priest, still standing in front of him, read the telegram. The man confessed his sins to God. He was reconciled. He found peace, and he also received miraculous healing. Today he is still witnessing to his people to the fact that only God can restore life and give eternal salvation.

Sinners are changed. We see it happen every day. A criminal was condemned to jail for a number of crimes he had committed. No man, no preacher could reach him behind the iron bars of his cell. What hope did he have?

The Word of God opened the way, and the notorious Rodriguez came to life, causing such an impression on the entire nation that the man who prosecuted him and later became second most important man in the nation confessed: "Rodriguez is a saint." Through the word *reconciliation* he passed from death to life, and he now serves as an instrument to bring others to the same experience. Through this same word his enemies became his most loyal protagonists.

A reporter of *Time* magazine reported that while he was in the city of Lima, Peru, his eyes were attracted to a man walking on the terrace of the Colombian Embassy reading a book with a black cover. That man was the same one who told me twenty-six years ago that after fourteen months in Russia he was coming back to Latin America to destroy religion.

The book he was reading was the Bible I had given him in answer to his challenging defiance. That Bible transformed his thinking and his life. That same man, an outstanding political and intellectual leader of Latin America, lived to prove that the power of the Bible does not recognize limits; it works at all times, under any circumstances, it is the power of God in bringing reconciliation.

THE HEART OF JUSTIFICATION

When Christ's reconciliation reaches the sinner there is no need for animal sacrifices as in Old Testament days. The veil is rent. A loud voice proclaims to the universe: Be ye reconciled to God.

In the Old Testament the liberation of God's people from Pharaoh's servitude was marked with blood, the only guarantee for salvation and life. "The blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you."

The acceptance of this act of applying the blood and the experimental effect of this work in the life of the convert constitute the essence of justification by faith: "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Romans 5:1) "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." (II Cor. 5:21)

There is a wide difference between the helpless, abandoned soul in whom there is no hope and who faces eternity without the foreknowledge of his soul's destiny, and the man who knows that his trust in God and forgive-

ness in Christ will carry him directly to eternal life. The first one trembles in despair when death approaches; the other testifies to His saving grace, like J. Pierpont Morgan in the first article of his will:

"I commit my soul into the hand of my Saviour in full confidence that having redeemed it and washed it in His most precious blood, He will present it faultless before the throne of His Heavenly Father, and I entreat my children to maintain and defend at all hazard, and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ once offered, and through that alone."

THIS is the gospel of reconciliation. This is the heart of justification by faith in the one and only sufficient Mediator, Jesus Christ, who said: "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me." (John 14:6) This is Christ's commandment to His disciples: "Thus it is written . . . that repentance and remission of sins should be preached in His name among all nations." (Luke 24:47)

The voice which proclaimed from Golgotha, "It is finished" is "the grand finality and uniqueness of the mediatorial priesthood of our Lord, the Son of God."

Once this is accomplished there is no more fear. The sinner passes from death to life. His name is written in the Book of Life of the Lamb of God. His sins are put away, crucified at Calvary, atoned for by the blood of Jesus Christ. God will not bring those sins into account. They are washed away, they are forgiven, thrown into the deep ocean, separated as far as the east is from the west.

What a glorious experience to be reconciled to God and man, to conquer life through Christ, to say, "I know whom I have believed." For Christ "was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." (Is. 53:5) END

Winds of Strife

(Continued from page 11)

police to invite us to leave the city and centered around the thought of "Out with Protestantism from the City of Mary." I won't even go into the fact that a bomb was placed in our garden, and that if it had been found by our little two-year-old Gloria it would have blown her to bits.

The trial against the priest Gennaro Carotenuto was to have been held on November 23. However, the suit against the priest was not filed by me but by the Italian pastor, Sebastiano Vangone, who filed a charge of "instigation to delinquency." For an entire week prior to the date of the trial, city officials pressed Sig. Vangone to withdraw his suit against Don Gennaro. The reason for this was that the priest would be arrested and fined for his crime. On the date of the trial, Sig. Vangone withdrew the suit and the priests paid all his expenses.

RECENTLY WE HAVE HEARD from a friend in Washington that the affair in which my name was involved in a lawsuit against the local priest has had rather unfavorable reactions in the minds of those in Washington who know about it. It is the impression of some in the State Department that I did not present the situation to the American Embassy for advice but took action independently, and that I was in Italy as a minister without proper authorization. In other words, anyone entering on a tourist visa or as a student does not really have the right to start a work, although he may minister in churches.

I would like to clarify the issue by stating that I have not had a lawsuit against any priest in Italy. The newspapers carried the story as if I had had a suit against the priest Gennaro Carotenuto, but you will notice in the following paragraph that my lawsuit, which we presented to the Procurator General of the Republic, is directed simply to the authors of such leaflets and does

not mention anyone by name. During the time of this eruption in the months of April and May, 1954, we did have an authorized sojourn to minister here in the Province of Naples. This was granted by the police of Naples for a duration of six months beginning February, 1954, and thereafter extended until December 15, 1954. The following is a copy of the suit:

"The undersigned, S. Joseph Geno, American citizen, regularly authorized to sojourn in Italy, . . . declares:

"On 14-15 of this month the undersigned received the leaflets here exhibited: and as the ones marked (1) and (2) contain wording inciting the population of Pompei to lynching the undersigned and are offensive for the reputation and honor of undersigned himself, who has also been compelled to have his wife leave Pompei in order to take her away from the threatening violence, the undersigned by this present accuses the authors of such publication for the crimes contemplated in Article 414-1 and Article 3 of the Civil Code and for any other crimes which justice might find in the described criminal behavior.

(Signed) S. Joseph Geno

IN THIS LETTER my desire has been to inform you of what has really happened here in Pompei. We are now in our second year and we give God all the credit for all that has been accomplished. Our Sunday School has grown to a record of eighty, and many have accepted Christ as their Saviour and have been baptized. From Pompei two new churches have been established, opening the hearts of others to the message that "Jesus Saves."

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." (Psalm 76:10)

May God bless you and all those associated with Christ's Mission for the advancement of His kingdom and the hastening of His coming.

Sincerely,
S. Joseph Geno



America's Way in Church, State and Society, by Joseph Martin Dawson (*The Macmillan Company*, 1953; 190 pp., \$2.50)

On November 2, in an address to nine hundred prelates (of whom twenty-five were Cardinals) and theologians, Pope Pius XII solemnly asserted that "the power of the [Roman Catholic] Church is not bound to matters strictly religious." Grounding his claim on the contention that he has been entrusted with "the keeping of the natural law by God's appointment," the Pope vehemently scolded those Roman Catholics who "think that the leadership and vigilance of the Church are not to be suffered by one who is grown up."

This censure was the reiteration of what the same Pope had previously stated in the encyclical *Mediator Dei*, of December 1, 1947. Following the pattern set by Leo XIII in his famous encyclical *Testem Benevolentiae*, of January 27, 1899 (in which the "heresies" of Americanism were condemned), the elderly Pope expressed once again his deep concern with keeping the Catholic laity spiritually underage, and for curbing all lay tendencies to "share in any way in sacerdotal rights." As a warning to us that this reassertion of the century-old policy line of the Vatican was not just a jolly fantasy of an "aging" pope, stands the fact of the tragic events in Argentina, West Germany, and Belgium, which were timed and casually connected with the papal declaration.

Against this counterpoint of a mounting world-wide tension in the area of Church-State relations, the book of J. M. Dawson brings a sobering and illuminating note. In his preface, the author states that the book "emerges in one of those recurrent cycles of American history when there is widespread interest in church-state relations." (p. 5)

To meet the rising interest of the public in these two provinces of highest human significance, Dawson vividly and concisely states and defends an uncompromising thesis of complete separation. These two entities are acutely dissected to bring out clearly all the implications involved in this basic tenet of Americanism.

Dawson's emphasis on the true meaning of the word "secular" is most provocative, vindicating, as it does, the fundamental Protestant concept of the "sacredness of the secular," over against the slurring Catholic mis-applications of the word. (p. 61) Actually, we face much more than just a semantic problem, for the acceptance of this word is the touchstone of two different cultures — the Protestant and the Roman Catholic.

The stirring pace which the author maintains throughout all eleven chapters of the book reaches its climax (p. 161) when homage is paid to Roger Williams, the Rhode Island Baptist made out of the fiber of a Jewish prophet, to whom we owe the fact that today America does not have an established church. Ironically enough, going through the

extensive quotations of Roger Williams' "The Bloudy Tenent of Persecution, for Cause of Conscience, Discussed," we were reminded, by contrast, of what the French cleric Louis Veuillot said in a moment of sincerity: "We ask you for liberty in the name of your principles; we deny it to you in the name of ours."

Dawson's book is solid reading and, at the same time, an enticing and rewarding intellectual adventure.

Basic Errors of Catholicism, by Paul Matthews (*De Hoff Publications, Tenn.*, 1952; 144 pp., \$2.50)

If the first asset of a book is the actuality of its theme, Paul Matthews' book deserves a high rating.

Today, when the emergence of a national character is a factual reality and a typical American culture is in the making, no one should miss the importance of the role that the Roman Catholic Church is playing in the shaping of the countenance of future America.

The fundamental failure of Protestants in their approach to Catholic problems lies in their interpreting them in Protestant terms. This comes mainly from ignorance of the subject at hand, along with a conditioning to a different outlook on the same subject.

For instance, many a thoroughbred Protestant can hardly conceive that a church group might have, besides a religious motivation, a preponderant and underlying power motivation. Those who are acquainted with Catholicism could assure such a naive Protestant that it is not an accident that the center of Roman Catholic power in the United States is to be found not in a cathedral but in an office building in Washington, D. C.

Matthews' book is very informative and will help fill this gap at a popular level. Ignorance of the Roman Catholic problem is not excusable any longer, for it means a much too cavalier attitude toward commitments of the highest significance in terms of human and divine economy.

Cardiolatry

(Continued from page 15)

According to Hislop, "the worship of the 'Sacred Heart' was just, under a symbol, the worship of the 'Sacred Bel,' that mighty one of Babylon, who had died a martyr for idolatry . . . When Bel was born again as a child, he was . . . represented as an incarnation of the sun. Therefore to indicate his connection with the fiery and burning sun, the 'sacred heart' was frequently represented as a 'heart of flame.' So the 'Sacred Heart' of Rome is actually worshipped as a flaming heart," as we may see from the statues and pictures of the Sacred Heart of Jesus.

That the early Christians did not worship images is easily ascertained. In the third century, Origen wrote as follows: "We Christians have nothing to do with images, on account of the second commandment; the first thing we teach those who come to us is to despise idols and images; it being the peculiar characteristic of the Christian religion to raise our minds above images, agreeably to the law which God Himself has given to mankind."¹

Two General Councils of Ephesus and Chalcedon forbade any worship being paid to a divided Christ — even the separate adoration of our Lord's Sacred Humanity apart from His Godhead being heretical — and taught that the whole Christ alone is the object of worship. When the heart of Christ is mentioned by old writers, such as Bernard of Clairvaux (twelfth century), it is always given as a figure of speech for the human affections and tenderness of our Blessed Lord, and thus as a cause for love and confidence on our part, but never as a separate object of worship.

ADORATION OF THE HEART OF Jesus is contrary to the Holy Bible, for God condemns the worship and adoration of all shapes, resemblances, and symbols. In Exodus 20:4 we read:

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above . . ."

Our Saviour taught us in detail the method and results of prayer when He declared: "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly . . . After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name . . . For thine is the kingdom, and the power, and the glory, for ever." (Matt. 6:6, 9, 13)

¹ Rev. H. I. D. Ryder, *Catholic Controversy*, p. 148.

² Asseline, "Marguerite Marie Alacoque et le Sacre Coeur," Paris, 1873, quoted in *Medieval and Modern Saints and Miracles* (anon., New York, 1876), p. 100.

³ *The Catholic News* (Weekly Newspaper of the New York Archdiocese), June 26, 1954, p. 17.

⁴ A. D. Howell Smith, *Thou Art Peter* (A History of Roman Catholic Doctrine and Practice) (London, 1950), p. 543.

⁵ Alexander Hislop, *The Two Babylons* (New York, 1953), pp. 190, 191.

⁶ Origen Against Celsus, lib. V, 7, as quoted by Joseph S. Van Dyke in *Papery the Foe of the Church, and of the Republic* (Philadelphia, 1877), p. 171.

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Letter from a Young Greek Tubercular Girl

Please forgive me for the liberty I am taking in writing this letter to you as I have no where else to turn. It comes from a suffering girl. Four years ago I became ill with tuberculosis — the national scourge of Greece. I entered the sanitarium and in eleven months became well and returned to my home on the Island of Cephallonia. Unfortunately, however, there came the earthquakes and because I had to live out in the open under a tree, even in the cold winter months, again I contracted tuberculosis and have now been suffering afresh from that horrible disease for a year.

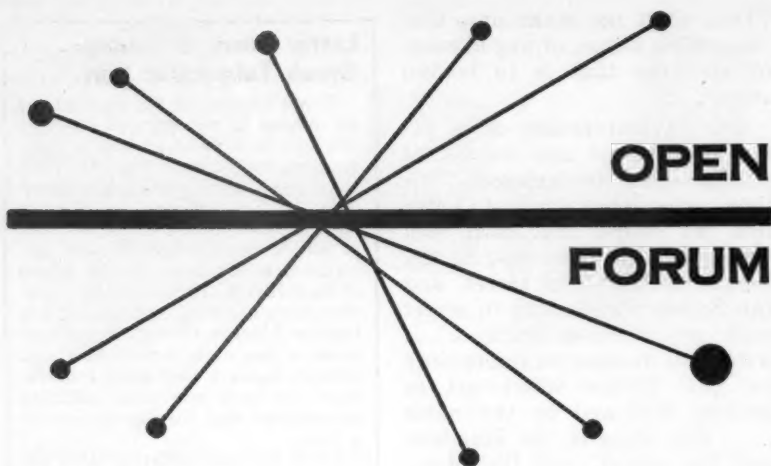
As if my own suffering were not sufficient, my brother, 20 years old, has also received the merciless blow of this disease. The plight of our family simply cannot be described. When I think of my poor mother who is completely blind, I nearly lose my mind. She will be left all alone in this world unless someone has compassion enough to send my brother and me the antibiotic drugs that we need so desperately.

You cannot imagine what hope there is in my heart as I send this letter to you. May God speak to your heart so that you may help my brother and me to get well and return to my despairing blind mother. I do not even have one cent to buy the paper to write this letter, but it was given to me by another patient who told me of your wonderful work and how so many tubercular patients in Greece have become well as a result of your assistance. It has been a long time since I have felt my stomach full. You have no idea of the extent of our poverty. How you must treasure your health, dear friend. Once it is lost, it is so difficult to regain.

There was the problem of finding the postage money to mail this letter to you, as I didn't have it. Some of the other patients felt sorry for me and felt so sure that you were going to help me that they took an offering among themselves and gave it to me. So my heart and the heart of my brother in another part of the sanitarium are full of hope which we trust you will not disappoint. When you send the drugs to us and probably some money for food, please send a Bible for me and one for my brother.

ASPASIA SAMOURI

Dear Reader, if this were your sister or daughter, what would you do? What would you like others to do? In the name of Christ, could you do exactly that and help this young girl and her brother through the AMERICAN MISSION TO GREEKS, INC., P.O. Box 423, New York 36, N. Y.? (In Canada: 90 Duplex Ave., Toronto 7, Ont.) To send medicine to both of them costs \$25; with \$5 they can buy locally 40 lbs. of good nourishing food, and a Greek Bible costs only \$1.00. With your help, the Mission is now endeavoring to care for 800 such cases in two of the largest sanitariums in Greece. Additional thousands of tubercular patients are begging us for God's Word. Shall we say No?



Vindication

Dear Dr. Montaña:

As one who left the Roman Church, parting thereby with my Catholic family, I am more than ordinarily interested in three letters appearing in the April Open Forum under the heading "As Others See Us." All three come from converts to Catholicism, one now a priest, and one claiming to have been "converted" by an adverse reaction to the contents of CONVERTED CATHOLIC magazine.

Of these letters, the priest's impresses me by its sincerity. Father Chatham admits that "some of your points of criticism are, no doubt, justified," but he believes that you "misinterpret" and "misrepresent."

He does not, however, point out specific instances. Personal opinions are entitled to serious consideration only when supported by objective evidence. Can Father Chatham give us a single instance of an inaccurate statement in CONVERTED CATHOLIC, an accusation against the Roman hierarchy not fully documented, or an exposition of Catholic belief and practice not authenticated from the Church's own sources? If so, we must concede his point. But until he does it is without validity.

One must agree, however, when he states that many "priests who leave the Church . . . because of women or trouble with superi-

ors, eventually return." That is unquestionably true. Such priests should never have left in the first place. They have no quarrel with the dogma, methods, or objectives of Rome. What Father Chatham does not know and will never find out is that these constitute a very small percentage of priests who shake the dust of Rome off their feet. By far the majority are men of distinguished intelligence, unblemished integrity, and the matchless courage to face truth when they see it, even if it disrupts their entire lives or subjects them to the blackmailing persecution of the Catholic hierarchy in their efforts to earn a living outside the Church.

As to the other two letters, their highly charged emotionalism places them in a bracket considerably below Father Chatham's. I would say to these correspondents that the use of derogatory words does not constitute argument. Such expressions as "sinister," "sect-poisoning," "magazine of hate" may relieve the writers' feelings, but they prove nothing. They are the resource of those who feel strongly without knowing *why* they feel. One often finds these people asserting, as does your correspondent, "I could devote volumes refuting your charges, distortions, and half-truths." But the fact is that if they could do so they would not have to fall back on invective.

Certainly no one grudges Mr. Riffle his happiness and satisfaction in the Roman Catholic Church. As God is Infinite so are the avenues of approach to Him. There are many good people within the Catholic fold, many who find "peace of mind and soul" there — but I rather doubt that Mr. Riffle is one. Peace of mind blossoms in tolerance, brotherly love, and Christly qualities not apparent in his letter.

Mrs. Herber's attitude is even harder to understand. She has good Catholic friends and neighbors, as who has not? She reads in CONVERTED CATHOLIC how these good people are gulled, exploited, and imposed upon by the Roman hierarchy. Yet she dismisses this rational evidence, going instead to the Catholic people themselves to accept their word that they are not being duped. Naturally, if they knew they were dupes they would be, as thousands of them are, subscribers to CONVERTED CATHOLIC magazine. Would Mrs. Herber "investigate" Communism by taking the word of the Russian people that they are not being exploited?

Mrs. Herber again shows confusion in her thinking when she refers to CONVERTED CATHOLIC magazine as a "magazine of hate." CONVERTED CATHOLIC is merely a reporter of facts. If these facts are in themselves sinister, hate-provoking, and sect-poisoning, the blame lies with their source, the Roman Catholic Church, not with the reporter who records them.

It is easy to understand why Catholics become Protestants. The Church has a continual struggle to keep them from turning, and can only do so by isolating them in schools, supervising their reading, and forcing the apostasy of Protestant mates. The first glimmer of light penetrating the mediaeval darkness is usually all a Catholic needs to step out of his prison.

But what of those who have breathed the free air of true Christianity in the Protestant

churches, and willingly surrender to the stifling miasma of Rome? What manner of men are these?

In my opinion, these people are the spiritually lazy. They want something for nothing. It is much easier to pay one's way into Heaven with bought masses and mechanically repeated "prayers" than to earn it the hard way by integrity, honesty, and responsibility toward one's fellow-men. A man may be a crooked politician, a liquor baron, a gambler, even a racketeer — and still be a "good" Catholic, provided he cuts the Church in on the "take." He would never be permitted such blasphemous caricature of Christian principles in any Protestant church. That tells the whole story.

"There are none so blind as those who will not see."

DEE SMITH

San Diego, California

A "Ridiculous" Letter

Dear Dr. Montañó:

... Recently I saw the ad ... "Is the Catholic Church Out of Place in America?" I clipped it out and sent it together with a letter, of which the attached is a copy, to the Knights of Columbus and received a reply from them, which I am also enclosing for you to see.

I was rather surprised to receive a letter in reply at all, but more so to find that they wrote me so impolitely as they did ...

W. I. MONTANYE

Agwin, California

(COPY)

Supreme Council
Knights of Columbus
Gentlemen:

The title and wording of the enclosed ad plugging for the Catholic Church intrigues me: "Is the Catholic Church Out of Place in America?"

No, of course not. The Catholic Church rightfully enjoys full freedom of the exercise and promulgation of their religion in the United States, a fundamental right that our founding Fathers fought for, among them my own ancestors, who left Europe to get

away from the state church over there (your church, by the way) and who came over here to enjoy "a state without a king, and a church without a pope." The main reason my ancestors and thousands of others came over to this country from Europe was that your church was making it so difficult for dissenters and Protestants to exist that it was well-nigh impossible for them to live a normal life.

Now, I am perfectly willing and glad that your church can enjoy liberty and freedom in this country. I hope it will always be so. But I cannot refrain from commenting on conditions in countries where your church is in the majority, and where it virtually controls the state, such as Italy, Spain, and so on.

Why is it that your voice is never lifted in defense of freedom of religion when Protestants are denied even having a church building of their own, as in Italy? Why is it that your voices are very quiet when your church in Spain forbids Protestant Americans from even having a marriage ceremony in harmony with Protestant standards, and allows ONLY Catholic marriages? But when your toes are stepped on by having the slightest curtailment of what you consider are your rights put into effect by, for instance, a Communist government, then the whole world hears about it in stentorian tones.

In other words, why don't you

believe just as strongly in freedom for Protestants in a Catholic country as you do in freedom for Catholics in a Protestant country? It is a poor rule that doesn't work both ways. Think it over.

W. I. MONTANYE

(REPLY)

Dear Mr. Montanye:

... Before writing letters such as yours, may I suggest that you first acquaint yourself of the facts. If you kept yourself acquainted with our secular periodicals you would have read a letter to the editors of *Time* magazine not much more than a year ago from a Protestant minister in Italy in which he stated that his particular denomination, the oldest existent in Italy, had always enjoyed complete religious freedom.

You also seem not to be aware of the fact that Spain is almost 99% Catholic. Certainly the Church has the right to determine the circumstances under which Catholics may be married whether they marry Protestants or Catholics. If you would have better acquainted yourself with the regulations concerning marriage in Spain, you would not have written the ridiculous letter which I have at hand. After all, if you were a foreigner coming to this country you would also, I presume, adhere to the laws of this country concerning marriage.

REVEREND DONALD V. FALLON, C.M.

CRISIS IN ASIA



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IPSE DIXIT

Msgr. Joseph F. Donnelly:

"Our American labor movement does not subscribe to the Marxist philosophy which characterized so much of the labor movement in Europe. Today in no country of the world is the relationship between the Church and the organized labor movement more friendly, more wholesome and more firm." (*The Catholic Mind*, January 1955)

Rev. John Tracy Ellis,

professor of Church history at the Catholic University of America, Washington, D. C.: Contributions of Catholicism in America to the 20th century include its opposition to Communism and leadership in the struggle for racial justice. "Communism is a menace which the Catholic Church recognized as early as 1864, the year the Third International was founded.

"That the Church should be especially sensitive to Communist infiltration of labor unions should occasion no surprise when one recalls the unions' exceedingly large Catholic membership." (*The Register*, February 6, 1955)

Harold L. Ickes:

"I found that the President was concerned about the appointment of George Cardinal Mundelein's successor in the Chicago archdiocese. He hopes very much that Bishop Bernard Sheil, who is able and apparently a liberal, and who was more in the confidence of Cardinal Mundelein than anyone else, will be appointed. He said that he could not make a direct suggestion to the Vatican but he intended to do so indirectly. The new Archbishop from New York,

Francis J. Spellman, was to come down to see him and apparently the President is working through him, just as he worked through Mundelein in support of Spellman. (10/14/39)

"As Attorney General Frank Murphy puts it, Sheil is being opposed by the weak apostolic delegate to this country and by other reactionaries because of the speech he made in support of the President's neutrality bill. Frank is in favor of the President's sending word directly to the Vatican. (10/20/39)

"The President told me that he is considering seriously sending a representative to the Vatican, although not with full diplomatic standing. He also said that he would not do this if Sheil were not appointed Archbishop of Chicago. The President and I agreed that a letter to the Pope [in behalf of Sheil] would not do because it might fall into wrong hands. Finally, the President said that he might write a letter to Ambassador William Phillips in Rome and have Phillips go and talk to the Pope. He made a note on his pad of paper, which indicates always at least a serious intention to do something. (11/3/39)

"Bishop Sheil called at the White House and he was delighted with the reception that the President had given him. I believe that the President went out of his way to show his esteem. (11/19/39)

"Archbishop Samuel Stritch of Milwaukee has been appointed Archbishop at Chicago to succeed Mundelein. The first thing that the President said to me when I went into his office for lunch was: 'Well, you and I have had a

pretty severe blow today in Chicago.' I still do not believe that the President went very far in trying to bring about the Sheil appointment. I do not think that the Vatican would have dared to turn him down. (1/21/40)

"I took up with the President the matter of trying to bring about the appointment of Bishop Sheil as Archbishop of Washington. Undoubtedly, he is interested, but also, undoubtedly, he seems to be afraid of sticking his neck out. (1/21/40)" (*Look*, December 14, 1954)

Joseph F. Marbach, J.C.D.,

in his column of questions and answers, "Code and Cult": "In this section of Latin America nearly everyone is a baptized Catholic. Many women are devout and pious, but the men as a group have no devotion or piety and do not practice their Faith. When a couple wants to get married usually it is the girl who is insisting on a Sacramental union rather than a sinful one. However, the men refuse to come to any kind of prenuptial instructions. If we insist on the men going to confession before being married it is most probable that they do not make good confessions. If we try to threaten them with not marrying them unless they come to instructions, there is a real danger of the boy and girl cohabiting without the benefit of the Sacrament of Matrimony. Would it be permissible to marry the couple without insisting on confession for the man so as to save the girl from a grave temptation that has in the past been fatal?

"It would be permissible to proceed with the marriage despite the refusal of the man to prepare himself sacramentally. Faith and its usual external signs are not required for validity. Technically, the man is still a Catholic unless he has joined some sect or has apostasized [sic]. Confession of course cannot be demanded; the lesser evil may be tolerated rather than to gamble on a sacrilegious confession and Communion . . ." (*The Priest*, April 1955)

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